

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

Lauderdale County sent a box car of provision for the Baptist Orphanage.

Furman University has 425 full college students, and a total enrollment of 475.

Brother R. L. Breland accepts the pastorate of Coffeeville, Duck Hill and West, to begin January 1st.

The Education Department of the Sunday School Board will give a seal to those who stand satisfactory examination on Cook's "Stewardship and Missions."

It is said that Catholic priests in Pennsylvania are allowed fifteen gallons of wine each a year for sacramental purposes. The laymen of course don't get any.

South Carolina Baptists have given nearly four million to the Campaign in four years. For home purposes their gifts have been somewhat more, their plan being for a home expense of 55 percent.

Brother Joe Canzoneri, singing evangelist will be open for engagements in Mississippi this winter and spring. He may be addressed either at Seminary Hill, Texas, or at Carthage, Mississippi.

You will find an advertisement of the Clarion-Ledger in this issue. There is no better way to keep up with what is being done about the capitol these important days than by reading the Clarion-Ledger.

Mrs. Ida Beasley Elliot, a Tennesseean, who has been a Baptist Missionary in Burmah for many years has received a decoration, a silver medal which the English government gives for valuable service in Educating girls at Mandalay.

Rev. B. S. Hilbun, former pastor of Sumrall Baptist church, has recently been called to the Emmanuel Baptist church, New Orleans, La. Brother Hilbun finishes his third year's work at the Baptist Bible Institute this session, receiving the Master of Christian Training degree.

A large number of Baptist Record readers have sent the paper to friends as a Christmas present. To these new readers we lift our hat and express the wish that to them as to our older friends the new year may be full of blessing and that the Record may contribute much to their growth and joy.

Gospel Singers, Mr. and Mrs. J. L. Blankenship of Dallas, Texas have recently closed a splendid meeting with the First Baptist Church of Mart, Texas. Pastor W. H. Sims did his own preaching and despite the fact that the continued rains largely crippled the attendance, there were about fifty additions to the church.

The Midwinter School for Christian Workers will be held at the Baptist Bible Institute in New Orleans January 6th to February 1st. The first week is Sunday School Week. The second week will be Laymen Foundation Lecture Week, with Dr. M. E. Dodd as speaker; subject, "Baptist Principles." The third week is for W. M. U. work. The fourth is for B. Y. P. U. work. Beside the regular Institute faculty there is a large number of specialists in every department.

JACKSON, MISS., January 3, 1924

NEW SERIES
VOLUME XXVI. NO. 1

SOUTHERN BAPTIST RELIEF DAY

JANUARY 13, 1924

AUTHORIZED BY
SOUTHERN BAPTIST CONVENTION

Football is said to be supplanting bull fighting in Spain.

Pastor E. V. May recently resigned as pastor at Boyle, but continues at Shaw.

A cleaning up of the liquor gang in Mobile seems to be in process. City and county officials are charged with participating in the liquor business.

Two-thousand people are said to have attended the South Dakota Baptist Convention. Wish Mississippi Baptists could learn how it is done.

The trustees in charge of The Baptist Courier, the state paper for South Carolina Baptists have asked for \$10,000 in the next campaign, to enlarge it.

Had there never been a K. C., neither would there have been a K. K. K. But we had one, then we had the other. Now we have both, and the end is not yet.—Alabama Baptist.

The January Baptist Student is out and is well illustrated, some of the best picture being those taken by Editor Leavell in his last summer tour of Europe and Palestine.

Two other churches have just put the Baptist Record on the budget, sending it to every member: Progress church at McLain, A. R. Loftin, pastor; and New Salem church near Neely, O. U. Sullivan, pastor.

A Methodist paper reports a church in Iowa which promised the pastor \$2,000 a year. In six months they paid \$200 of it and complained to the presiding elder that the pastor didn't pay his debts.

Brother J. S. Deaton, a native of Mississippi and graduate of Mississippi College visited Flora recently and was unanimously called to the pastorate there. He is at present one of the district secretaries of Missions located at Springfield, Mo.

Mrs. G. C. Hodge writes that they had a beautiful Christmas service at Fayette, "White Gifts for the King." Gifts were made to the hospital, orphanage, ministerial students and local charity. An offering of \$15.00 was given to the Foreign Mission Board for relief.

Friends in and near Louisville, Ky., saw that the families of married students in the Seminary had a genuine Christmas pounding, and that the kiddies had a Christmas tree, 125 children in all. Seminary Mission day will be January 5th. The third quarters work begins the 7th. The trustees have a special meeting in Louisville the 9th and 10th. The eleventh will be Founders Day when Drs. J. S. Kirtley and D. M. Ramsey will speak.

Pastor Metts of Durant declines the position offered him as an enlistment missionary and will continue in the pastorate.

W. E. Hardy who was graduated from Mississippi College a few years ago and attended the Seminary in Louisville has accepted the care of Mt. Zion, Hickory Grove, Mt. Manna and Wyatt churches in Tate County.

Dr. Saml. Zane Batten suggests January 13th be used as Prohibition Sunday to celebrate the fourth anniversary of the advent of prohibition in the United States. He can furnish literature from 1701 Chestnut St., Philadelphia.

The American Baptist Publication Society of Philadelphia is offering prizes of \$50.00, \$25.00, \$15.00 and \$10.00 for the best four temperance stories. All papers must be in by March 1st. For full information write Rev. Saml Zane Batten, 1701-1703 Chestnut Street, Philadelphia, Penn.

Don't forget that on Sunday Jan. 13th, the churches all over the Southern Baptist Convention are asked to make a special offering for relief work on our foreign mission fields, that is to feed the hungry and clothe the naked—Don't forget to send it to Dr. R. B. Gunter marked simply "for relief"—just those two words.

The Word and Way says that Dr. A. J. Barton of Alexandria, La., has been elected Mission Secretary by Missouri Baptists and that there is good hope that he will accept. Dr. Barton is a forceful character, excellent speaker and writer, has had experience in secretarial work and will do it well.

The Editor of the Spectator, the organ of the students of Mississippi State College for women makes the leading editorial in a recent issue a defense of Romanism. It is true that it is done under the guise of "tolerance," but it is Roman Catholic Propaganda. The word tolerance and Romanism have no connection with each other.

The Religious Herald does not like for the Home Mission Board to give money to Montezuma College in New Mexico and Ouachita College in Arkansas or Stetson University in Florida. What about Bluefield College in Virginia and those in North Carolina. For our part we are willing that every state shall look out for its own educational work.

Please do not send checks to Foreign Mission Board marked "Near East Relief." The Board cannot use them—Mark them only "For Relief" and send either to the Foreign Mission Board in Richmond, Va., or to Dr. R. B. Gunter, at Jackson, Miss. This is exceedingly important, and it would be well for the pastors to so instruct the church treasurers.

The last Sunday of the old year the editor had the privilege of preaching for Pastor C. E. Bass at Monticello. These people have a warm place in the writer's heart from the fact that he helped them in several revival-meetings and the whole church reads the Baptist Record. So he did his best and we had a good day together. The town has grown and the church is growing with it. It was a special pleasure to be in the home of the pastor and his excellent wife.

**SOUTHERN BAPTIST'S TOBACCO BILL
WOULD PAY THEIR CAMPAIGN
PLEDGES**

Frank E. Burkhalter.

Every loyal Southern Baptist would like to see the full goal of the 75 Million Campaign reached in the payment in cash of \$75,000,000 to this cause by the close of the Campaign period in 1924.

Such a task is not at all impossible of realization. In fact, it could be easily attained if our people would only make up their minds that they were going to do the thing.

There are several ways in which it could be accomplished. One of these is the payment of a tenth of our income to the Lord's work. Instead of this merely completing the 75 Million Campaign in five years it would provide \$75,000,000 in a single year for missions, education and benevolences, and another \$75,000,000 at the same time for local church expenses and improvements.

Another way of meeting our obligations to the Campaign is through the practice of self-denial. It has been so long since the majority of Southern Baptists did any real self-denying they have almost forgotten what it is. As an example of what we could accomplish along this line, suppose every Southern Baptist man and boy would quit smoking and chewing tobacco in 1924, and all Southern Baptist women would quit dipping snuff. This would result in a saving of \$36,142,000, which would more than complete our obligation to the Campaign. And of course those of us who do not use tobacco in any form would be ready to match the example of those who have done so heretofore by denying ourselves some other indulgence with which we now gratify our appetites or our pride.

But quitting tobacco is not only possible, but it would bring with it so many rewards that everyone who would do so would be proud of his investment in self-denial. At the recent meeting of the Mississippi Baptist Convention a layman told of his experience as a tobacco user prior to his conversion. Shortly after he became a Christian he went into a smoking car to indulge in his usual cigar. He found the men there using so much profane and vulgar language he promised God then and there that if He would help him quit the tobacco habit he would never again associate with that kind of crowd, and that he would give the money thus saved to the support of God's causes. God answered the prayer and the victory was won.

A short while after the layman had won his victory a Baptist preacher with the smell of tobacco strongly upon him, approached this new convert and asked him for a contribution to a Baptist school. The layman responded with the money, but in so doing he reminded the preacher that he might thank God that somebody else had quit the use of tobacco, for the money received for the school he represented came from the fund that was saved by refraining from tobacco—a fund that amounts to \$365 a year.

Yes, Southern Baptists can pay their Campaign pledges if they want to.

**WHAT A LITTLE CHURCH WITH TITHERS
IN IT DOES**

Only 32 white families reside in the village of Eden, Miss. In the place is a half-time Methodist church and a fourth-time Baptist church of 35 members, representing 13 families. Eight of the thirteen families are regular tithers and seven of the families do not own their homes. This little church has a quota of \$300 per year in the 75 Million Campaign, and it has paid that quota regularly. Last year the contributions of this church averaged \$45.00 per member, and the family making the largest contribution did not average over \$90.00 per member.

If a little struggling fourth-time church can accomplish this much, what ought our thousands of stronger churches do?

**SEEING, HEARING, AND FEELING IN
PALESTINE**

W. Y. Quisenberry.

Since my last we have traveled more than six thousand miles, touching many populous cities, and passing hundreds of teeming villages, among all of whom we Southern Baptists have only two missionaries, and they are just beginning to learn the language.

Leaving Constantinople with its hundreds of thousands unsaved, we passed through the Sea of Marmora, and through the Dardanelles, strewn in many places with the wreckage of the recent war; then along the coast of Turkey, being detained at leaving Smyrna, where the recent Greco-Turkish war has destroyed more than 30,000 people, with the destruction of some 20,000 homes. Here because of the Italo-Greek war and the capture of Corfu we were compelled to change from an Italian to an English steamer. Then as we started out of the harbor a Turkish boat by the shooting of three shells across our bow, stopped the English ship for fourteen hours. During this detention we had much time to think of the folly and sin of man's prejudice and savagery against his fellow man, and tried to pray that the time might soon come when the nations should no longer learn the art of war, but that there should come "Peace on earth, good will toward men." I am persuaded afresh that there is no hope of peace outside of the knowledge and acceptance of the gospel of Jesus Christ.

For ten days we coasted along the coasts of the Aegean and Mediterranean Seas touching at a number of the islands at which Paul visited, Rhodes, Mitylene, Chios, passing by Cyprus and others. We saw many, many evidences of all kinds of immorality and superstition, with many mosques, temples, and cathedrals. Spending Sunday at Beyrouth, Syria we saw some what of the splendid work the Presbyterians are doing in that strategic center, and learned of a few struggling Baptists who are greatly desiring some one to preach them the gospel and lead their fellows to Christ. What shame on us Southern Baptists that we do not answer this cry.

Our next stop was at Jaffa, where Peter had his marvelous vision convincing him that the Gentiles were to have the gospel as well as the Jews, and where under God he brought Dorcas to life. It is a city of some 40,000 inhabitants, now taking on new life with the new R. R. and modern graded roads out to important centers in Palestine. We went by auto to Jerusalem passing Ludd (Lydda) where Peter healed Aeneas who was sick of the palsy. Before getting to Jerusalem we had passed many places mentioned in the strife between the Hebrews, Philistines, and others under the leadership of David.

What on one say of Jerusalem in one article? The thing that stirred me most was the multiplicity, the magnitude, and the expensiveness of the institutions of a great many different denominations seeking to win this city of some 80,000 people to their particular faith. Here were mosques, cathedrals, church buildings, hospitals, schools, orphanages, nunneries, monasteries, shrines, and images without numbers; and yet there was prejudice, envy, jealousy, and even strife more strongly manifest than in any other place I have ever known. Millions of dollars have been put into this equipment, and yet I could see and feel precious little of the spirit of the gentle, loving forgiving, compassionate Savior.

Into this conglomeration we have sent two choice young men with their wives, and a Syrian evangelist as their helper. They are doing their best to master the language, and get acquainted with the conditions and customs surrounding them. What a difficult field is this! There is no hope for us in Jerusalem unless we shall magnify and exalt the crucified, risen, living Savior and Lord. The only hope for Jerusalem is to be taught the meaning of the truth that Jesus so pointedly, lovingly and repeatedly sought to im-

press on Nicodemus, one of the rulers of the Jews, that "Ye must be born again; that which is born of flesh is flesh, that which is born of spirit is spirit." There is no hope for Jerusalem by the institutional church and ritualism.

From Jerusalem we went by auto to Nazareth in Galilee, stopping for a drink of refreshing water at Jacob's well, spending one night at Nazareth where we have a growing Baptist church with Brother Mosa, a native Syrian, as pastor. On this Thursday night there were twenty-three men and a large number of women present. I tried to speak on the teaching of John 3:3 through Brother Mosa. The spirit of the meeting seemed exceedingly fine, and the music, congregational, extra good. Brother Mosa has a fine family whom he is seeking to train for the Lord's glory. He has a son seventeen years of age who hopes to come to America for special study next year. He seems to be of fine promise, and his parents are praying that he may be called into the ministry. Who will join his father and mother?

From Nazareth we went down to the Lake of Galilee and viewed the ruins of Capernaum, and visited the growing city of Tiberias with its ten or fifteen thousand people with no Baptist messenger to tell of the wondrous life in Christ Jesus. We went back from Tiberias through the wonderful Esdraelon valley on a magnificent graded road to Haifa. Along on either side of this newly made English road are springing up colonies of Jews from all parts of the world, introducing all manner of improvements in agriculture, manufacture, and home economics, reforesting the land, introducing graded sheep, cattle, and other animals. This is very striking by way of comparison with conditions very largely as they were in the time of Abraham. In hundreds of cases we saw the shepherd going forth leading his flocks, not driving them; and herdsmen herding their cattle and goats. There are no fences of any kind in Palestine. We saw them threshing out wheat and caffir corn by the old method of treading it out with oxen, and they being literally allowed to eat as they trod without muzzle. The wheat was being winnowed by hand. We saw them in preparation for a new crop plowing with oxen with an old fashioned, one prong, "coulter." We saw many flocks tended by women being watered from wells, and many women drawing water and carrying it on their heads in jars and skins.

Palestine still abounds in olive, fig, pomegranate orchards, and the most delicious grapes I have ever tasted. Honey is still produced in great quantities, and of the most delicious flavor. Goat milk is served in abundance. The industrious Jews are beginning to make the valleys to again blossom as the rose of Sharon. New life is beginning to stir among these natives who at present are largely Mahomedan. How this country needs the simple, living gospel of the New Testament. How important it seems to me for us to send God called, self-sacrificing, courageous missionaries to some of these growing centers, and to do it at once!

I was greatly impressed with the importance of Haifa, a city of some 45,000 nestling against the bosom of Mt. Carmel as it stoops to kiss the Mediterranean Sea, and drinks in the sunshine as it pours itself upon the mighty Esdraelon Valley where the river Kishon pours its freshness into the sea. From Haifa there goes out a new R. R. along the great Esdraelon Valley, touching Tiberias on the Sea of Galilee, crossing the Jordan up to Damascus, and reaching out its iron arms into the Trans-Jordanian section, and is being projected to Bagdad. From Haifa this R. R. goes down through the valley of the Canaanites, on past Jaffa, Ludd, Gaza, and on to Port Said. From Haifa are numerous graded roads extending in many directions. Here are already many up-to-date manufacturing plants. It seems to me that Haifa is to be the commercial center of this wonderful Palestinian and Syrian country.

Will we Southern Baptists seek to capture

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MEN'S CONVENTION
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Thursday, January 3, 1924

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atonement, or will continue to live in com-
fort with many luxuries while the multitudes are
passing into eternity without God and without
hope? How does it look to Him while we Southern
Baptists yet are playing, and are playing without
much enthusiasm at that, at Foreign Mis-
sions? May the Holy Spirit awaken us to our
responsibility and opportunity for His glory!
"We are able to go up and possess the land,"
will we do it?

Later I want to speak about the multitudes as
seen in Port Said, Colombo, and Singapore.

MEN'S CONVENTION WILL HELP ALONG EVERY SOUTHERN BAPTIST CAUSE

Frank E. Burkhalter.

One of the most needful and necessary factors in completing the 75 Million Campaign in 1924 will be the fuller inspiration and enlistment of the Baptist men of the South. Enlistment of the laymen and the women, as well as the pastors, made possible the success of securing the subscriptions to the Campaign, and these same forces must be rallied again if the completion of the Campaign is made the success that we hope to see. Through our failure to cultivate our men as closely since the subscriptions were made as we ought, the enthusiasm of some has waned considerably and their vision has become more or less dimmed.

In the second South-wide Baptist Men's Convention that will be held at Memphis, Feb. 12-14, under the auspices of the Laymen's Missionary Movement, there is afforded an excellent opportunity to broaden the vision and deepen the consecration of the leading men of the South, and it is just such preparation as this that will not only prepare the key men of our churches for finishing the Campaign task but will qualify them for every other Kingdom call as well.

Stewardship will be the keynote of the convention-stewardship of life, first, in the confidence that stewardship of life will produce its logical fruit in stewardship of time, talent, personality, means and everything else—the confident expectation being that when our men have become thoroughly indoctrinated and enlisted in this stewardship, every interest of the Kingdom at home and abroad will be adequately cared for.

By reason of his interest in the completion of the Campaign and the relief of all interests fostered by Southern Baptists, the writer ventures the suggestion that our state secretaries and representatives of all our general interests will find it to the advantage of the causes they represent to urge that Men's Bible classes, Brotherhoods and other local organizations send their strongest and best representatives to this convention—men who are capable of taking in the information and inspiration that will be disseminated there, and then impart that information and inspiration to others when they return home.

The convention has not been called in the interest of the Campaign or any other specific denominational interest. It was found that the Chattanooga convention of men eleven years ago did more to enrich the lives of those attending—giving them a new vision of their opportunity and responsibility—than anything else that had happened in their lives, perhaps, and it is hoped at this time to perform a similar service for the men who will come to Memphis. The growth that will come to the men as a result of such an experience is bound to be felt in the promotion of every interest dear to the heart of Southern Baptists.

More developed, consecrated man power is one of the greatest needs of Southern Baptists just now. To provide this is the primary aim of the convention. Attendance of our best men from all the states will help in every way.

STATE MISSION BOARD MEETING SOME OBSERVATIONS

W. A. Sullivan, Drew, Miss

Of the recent meeting of the Mississippi Baptist State Convention Board at the First Baptist Church, Jackson, Mississippi, the following observations may be made:

1. The fairness and impartiality of President R. A. Kimbrough of Charleston. In his own characteristic way he showed himself worthy of the confidence of his brethren from the time he took the chair as President of the Board till final adjournment.

2. The desire and determination of the Board to carry out the wishes of the Baptist State Convention. The Board regards itself as the creature of the Convention, and as the servant of Mississippi Baptists.

3. Sincere desire on the part of all to distribute State Mission funds impartially, with special reference to most needy objects and destitute places.

4. Wholesome common sense and sound business judgment of the Corresponding Secretary, Dr. R. B. Gunter. Mississippi Baptists are exceedingly fortunate in their Corresponding Secretary.

5. The spirit of Baptist democracy. If a question arose about which there was a difference of opinion, after the vote was taken, in every case the minority acceded to the judgment of the majority without question.

6. Clear vision and sound judgment of the laymen who are members of the Board. Half the members of the Board ought to be laymen.

7. Readiness to regard favorably request for financial assistance coming from pastors and churches which are contending "earnestly for the faith once for all delivered to the saints."

8. Consideration of pastors of weak churches, receiving inadequate salaries. This was conspicuous when, after the appropriations for pastoral assistance had been made, some brother proposed that all appropriations for pastoral support be reduced ten percent in the interest of appropriations for church buildings. Brother N. T. Tull, statistical secretary of the Board, though not a member of the Board, was granted the privilege of the floor and made an earnest business-like speech in the interest of the pastor who is giving his time at a very inadequate salary. What he said had much to do with defeating the proposal to reduce appropriations to pastoral support.

9. The unanimous opinion that Mississippi Baptists must not retrench, nor stand still; but that by faith in God and each other we must go forward.

STEWARSHIP UNDERGIRDING THE CAMPAIGN.

It often occurs that construction engineers build a new railroad bridge while the trains continue to run, new pieces gradually taking the place of the old parts until finally an all-steel structure stands where there was a wooden one before. Without interruption in the traffic and operation of the 75 Million Campaign in the time which remains of it, the principles and practices of Christian stewardship can be put under it and at the same time we can make ready for the oncoming movements among Southern Baptists. Campaigns are like trains—they come and go; but stewardship is the bridge which spans the chasm between what we have and what we need to do—it is a permanent improvement and is that over which any and all campaigns must move if they reach their destinations.

Baptist and Reflector.

Dr. O. E. Bryan declines the position as Secretary of Missions in Missouri, feeling that the work of inculcating stewardship and finishing the campaign should have his attention.

WHAT 1924 HOLDS FOR SOUTHERN BAPTISTS

By L. R. Scarborough.

1924 is the fifth and last year of Southern Baptists' greatest period of achievement. It is to be the year of destiny, the day of judgment, the day of a crown of victory or the day of a denominational defeat. It must not be a year of defeat. It will not be if we will do our duty. It is the year of redemption—redemption of our pledges, the saving of our consciences in holy covenants, the redemption of our causes, the payment of our debts, the setting forward of Southern Baptists and their institutions to the highest point of their many years of achievement. 1924 holds an imperial place in Baptist history. It will embalm our failures or crown our triumphs. It is filled to the fullest with Kingdom opportunities and weighted down to the depths with mammoth responsibilities. It is the year of challenge, the year of imperial calls, of majestic manhood and womanhood, the year of heroes, the year in which unity, prayer, faith, loyalty, consecration to high purpose, denominational solidarity, Christly liberality, spiritual evangelism, kingly heroism, will have a chance to make a great Southwide demonstration of the power of unified Christianity. 1924 will tell the story of victory or defeat, of pledges redeemed or neglected. It is to be Southern Baptist conscience-year. It will see Foreign Missions crushed or crowned, overwhelmed with debt or triumphant in victory. It will witness hundreds of missionaries in tears of defeat or in victorious joys. It will bring them home sick at heart, broken in spirit, or send them on to larger achievements in missionary, educational, evangelistic and benevolent enterprises. It will tell the story of our Home Mission Board's broken, bruised heart, or the story of their joyous triumph in evangelism, church-building, mountain school work, enlistment work, the work among the foreigners, and all along the line. What a dark foreboding rests over the hearts of these Boards waiting the issues of 1924. The same applies to every Board and cause and institution in the South. What will be our answer to the Relief and Annuity Board and the dear old preachers; what will be our answer to our three Southwide Seminaries and their hundreds and hundreds of young, growing, God-called preachers and workers; what will be our answer to our negro brethren concerning the seminary we are helping them to build; what will be our answer to our Education Board and the 119 schools of the South; what will be our answer to our 19 orphanages with their nearly four-thousand motherless children and our 22 hospitals with their thousands and thousands of suffering patients; what shall be our answer to State Missions and the mighty place held by this great department of our work?

Three Answers.

Southern Baptists can answer these questions in one of three ways.

1. We can cut off and lower and neglect our offerings and let all these institutions die. What a tragedy!

2. We can go along and give them meagerly and stingily, barely support them or give them just enough to make mediocre progress. Such an answer would entail deprivation and loss of vantage ground and discouragement; and that would be a tragedy.

3. We can pay our pledges, meet our conscience obligations, bring in our tithes and make our offerings, show liberality, and exercise great sacrifice and bring into the treasures of Christ in the South in 1924 more than 25 million dollars. If we were to do that the debts of Southern Baptists would be paid, all institutions would be free from binding debt, a new basis of operations would be given the whole South. Home and Foreign Missions and education and benevolence and state missions, with all their work and workers and institutions, would be saved and heartened and a thousand new doors would be

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

IT IS FINISHED

Everybody recognizes these words as next to the closing word that Jesus breathed on the cross, just before he said, "Father, into thy hands I commit my spirit." It marks the satisfactory conclusion of a life work. It is not merely the termination of a life, not simply the end of suffering, but the completion of a task.

There was never any task like his. He was the first man to lead a sinless life and live a life of perfect and unbroken service. No man had ever won the victory over sin. Satan had spoiled every man's life and work. He spent his utmost strength on Jesus to turn him from his purpose or thwart him in the fulfillment of it. Demons interrupted him in the synagogue and jabbered at him along the highway. Hell turned loose its legions to hinder him in his work. But all in vain. He set his face to go through the work and to the cross.

He knew the magnitude of his task and the difficulties that lay in the way. He said, "I came to cast fire upon the earth and how would I that it were already kindled. But I have a baptism to be baptized with; and how am I straitened till it be accomplished." There was never any turning back, or turning aside. He said, "We must work the works of him that sent me while it is day, for the night cometh when no man can work."

And when he came to the last great ordeal of the cross he was ready for it. He was the only one unperturbed at his arrest. He was the only one who was calm and self-possessed throughout his trial. He comforted the women who wailed in sympathy with him on the way to Calvary. He carried on his work of intercession through the sufferings on the cross. He forgave the penitent robber as they passed through the portals of death together. He finished his work.

What a lesson is here for us as the doors of the old year close behind us! What a rebuke to some of us as we look back on so many things we meant to do, but somehow never got to them! What pain comes to our hearts as we look at so many things left unfinished. We look back for a moment at the last rays of the sun of 1923 and brush away the tears of regret that so many good purposes were not carried out, so many plans for better work were not consummated. For all these short comings as for all our sins let the closing year find us on our knees before the cross of him who alone was able to say "It is finished." Here and through him we find forgiveness and strength to start the work of another year.

May his grace be sufficient for us that each day when we have laid aside the daily task, we may be able to say truly of each day's work, "It is finished." It is only as each day's work is complete that the year's task is fulfilled; and only as each year's work is fully done, will life's task be finished.

THE SHEPHERD AND THE WOLVES

The tenth chapter of the Gospel of John gives us Jesus' conception of a true shepherd and a mere hired man, one who is doing the work for a living

or the money he gets out of it. This is far from being the only place in the Bible where this teaching is brought out. Indeed it is an idea that runs through the whole of the Bible. But in this chapter the contact of the sheep and the shepherd with the wolves is made prominent, and so the true character of the shepherd is revealed.

Now a wolf is anything that destroys or injures the sheep. It is not necessarily a man, but any thing, any institution, custom or practice which seeks or tends to destroy the sheep. It is the business of the pastor or shepherd to keep watch over the flock, to guard them carefully and constantly against the approach of anything which injures them as Christians, which hurts their spiritual life, prevents their growth or hinders their usefulness. It is his business to watch for wolves and prevent their ravages in the flock.

One of the wolves, indeed it seems a whole pack of wolves, which has played havoc with the churches in many places in the past few years is the dance craze. Not that it is a new thing, but like an epidemic of smallpox it has broken out in the last few years, and is in a particularly virulent form. If the daily papers are an index and the common reports are to be believed the dance has smitten or bitten the sheep hip and thigh until the spiritual life of many church members is nullified and the spiritual temperature and power of whole churches is brought low.

Now that the modern up-to-date dance is a grand march of lust there can hardly be two opinions among people who profess godliness. To be sure there are apologists for it, but they are people without spiritual pulse, impulse or passion. This writer has seen little of ball-room ethics or practices. It is not in his line. But on a recent trip across the Atlantic, going and coming, he had occasion to see the dance in full swing. These were average people who engaged in it. They were not the dregs of society; neither were they the froth of it. They were just people. It was the first time we had been close enough to see how it was done. Let it be said in all soberness that these men and women could hardly have gotten closer together with clothes on.

This is what dancing is; this is the way it is done; and this is the chief attraction in dancing; the excitement of lust. Now it isn't worth while for any man on earth or woman either, to say that this contact of persons, dressed as they are and going through the exercise of dancing, is possible without sexual excitement for any normal human being. Personally I wouldn't believe Luke Mathusaleh's grandmother if she told me that such proximity did not awaken the sex feeling.

Now what is a pastor going to do about it? If his people engage in the dance, is he to make no protest and shall he not seek to save them? This is not to urge fiery denunciation, though his soul ought to be thoroughly indignant. But shall he do nothing to defend his flock from the wolves? Is it possible that there are men in the pastorate who are afraid to open their mouths in protest? Shall a shepherd spend his time in making oily little speeches to his people in public or private? Must he go fawning about at their feet, seeking merely to hold his job? Is he afraid a wolf might snap at him? God save us from the man who is merely a hireling, who is only trying to hold his job and collect his salary.

The pastor is not the only one who has responsibility in this matter. He may not have the first responsibility. There ought to be mothers and fathers with sense enough to save their own children. There ought to be deacons and other church members who believe in purity and require it in the lives of the people. But the pastor is shepherd of the flock, and he must do his duty whether other people do or not. He must lead others to do their duty.

WHAT'S THE MATTER WITH THE EPISCOPALIANS?

This question is raised in no spirit of glorying in their troubles. All of us have troubles of our

own and sympathy is easy and natural. But the Episcopalians have come in for a good deal of undesirable publicity of late, and of course there is a reason. It is a good thing to find out the reason for conditions.

Recently we read in *The Living Church*, an Episcopal paper of Milwaukee, an editorial which with its usual superior gesture looked down upon and made condescending reference to the conflict in various denominations between the liberals and the conservatives, sometimes designated as rationalists and fundamentalists. The editor of *The Living Church* said of course there could be no such divisions or contentions among his people. There was no occasion for strife and no possibility that such unseemly contention should arise among "churchmen".

But evidently he had not been keeping a weather eye on the ecclesiastical barometer, for lo as sudden as surprising there bursts out in the columns of the daily papers a lively account of a most disconcerting struggle between Episcopal fundamentalists and Episcopal rationalists. You can't always stop a conflagration by spitting on it. Indeed it seems difficult to see how the said editor could view the situation with so much complacency when the news reporters had just been reveling in the pyrotechnics of Dr. Percy Stickney Grant and the rebuke of Bishop Manning, both of New York.

However something broke loose the week before Christmas down in Texas and spread all the way to New York and Boston. A Mr. Heaton, rector of an Episcopal church in Fort Worth, denies that a belief in the virgin birth of Jesus is necessary, though the ecclesiastical cannons which he promised to defend declare it is, and the bishop of his diocese arraigns him for heresy. Then a rector in New York doffs his ecclesiastical habiliments in the pulpit, takes up his fighting clothes and a shillalah and dares the bishop of his diocese to arraign him for heresy, taking his place by the side of Mr. Heaton.

Then the bishops and lesser clergy begin to line up and to speak their minds, some of them. We can say that generally our Episcopal friends can manage to do their fighting pretty recorously. But the fight is on, at least in the newspapers. Then up steps the dean of Westminster Abbey and says, "Tut! Tut! we never have any such rumpus in England." But we shall see. It was said that it didn't occur among American Episcopalians. Now we are not condemning discussion, or controversy. Far from it. The man who is not willing to fight for what he believes, doesn't believe anything worth having.

Now the purpose of this writing is to diagnose this disease. True our Episcopal brethren haven't asked us to come into the consulting room, nor prescribe for the patient. If it were an individual case of sickness, we should not proffer our services. But it is not a sporadic case we are dealing with, it is an epidemic. That's why we are interested. It has broken out among the Episcopalians, as it has broken out in other denominations. And there's a reason.

In all deep seriousness the reason is this: There is, in the people who deny the incarnation and the resurrection, the fundamental lack of regeneration. They have never been born again. They are Christian only in name and by tradition. They have been taught the catechism and made to believe that by the hocus pocus of "baptism", they were brought into the kingdom of God and made members of Christ's body and heirs of eternal life. It is all the doctrine of men and contradicts the word of God. They have no personal experience of his grace and as Paul says, "We say it to shame you, there are some that have not the knowledge of God".

This is not to say that there are not many Episcopalians who are not Christians. Some of them are. But we do say that any man in any church whether it be Episcopal, Baptist or what not, who does not "believe in his heart that Christ rose from the dead" is not a Christian and is not on the way to being one. We have a great agglomeration of people who are nominally Chris-

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THE REGIONS ROUND ABOUT

In a visit to a country church something over a year ago it was our lot to arrive after hard travel partly on foot at the church house about eleven o'clock, the usual time for service. A few men were gathered about the door, and a few women and children in the house. It was an unprepossessing house, one room, with a block or two for steps by which to enter the front door. They were waiting for the pastor. It was a mild day in winter.

Being one of the kind that gets a little nervous when the time for beginning has past and no beginning has been made, the suggestion was made that we go in and start the singing. Somewhere before twelve o'clock the pastor came in, having ridden 18 miles horseback. The visiting preacher introduced himself and was asked to preach, which he did to the best of his ability—"under the circumstances," which were not very inspiring.

When the service was over a deacon asked the visiting preacher to go home with him. The offer was accepted on the spot for we were ten miles from the railroad and afoot. Several people asked the pastor to go home with them. He said he guessed he had better go with brother Blank as it was on his way home, and he "must be getting on back." The pastor went one way and the visitor another, and haven't met since.

The visitor went home with the deacon and his family in a two horse wagon. It was a pleasant day, a fine farming country; we passed many good homes; and as we jolted along the preacher asked the deacon about the folks who lived in all these houses:

Were they church members?

Some of them.

Was this family at church today?

Nope.

Does that family go to church?

Sometimes.

Does that family?

Hardly ever.

Does the pastor visit these people?

Reckon not—To tell you the truth, preacher, I don't suppose any preacher was ever in this house.

That was about the situation of the whole country round. And it bore every evidence of being a fairly prosperous country. They were almost as completely unshepherded as if they had been in the heart of Africa. These folks live in Mississippi.

Does somebody ask, why don't the state mission board send a man to such places as this? No, that is not the solution of it. The first question is, why don't the preachers, the pastors and the other church members look after the folks in their own territory? What are preachers and other church members for anyway? Some people are lamenting the decay of the country churches and the neglect of the country places. But the first responsibility is on the churches that are closest to them. If it isn't their business, whose is it? If this is not their business, then what is their business? If we can't help the man and the family next to us what are we good for? Don't send off for somebody to do the work; do it yourself. Don't depend on hiring somebody to do it; let it be volunteer service.

Whenever Paul went to a city he preached to the people "round about". Our pastors and our churches must learn to evangelize the regions round about, whether they get paid for it or not. There is plenty of territory of this kind and some are finding it out.

BRINGING CHRIST DOWN

A gentleman recently told a Sunday School class about the efforts of certain Negroes in a revival to find Jesus. These Negroes were apparently anxious to become Christians and in their zealous efforts to be saved they were running a foot race down the road as hard as they could go. When somebody, seeing their race, inquired what they were running after, he got the reply that they were trying to catch Jesus. Occasionally they claimed to get glimpses of him and would start the race with all the more earnestness.

To all who read this, such a story seems almost beyond belief and such conduct utterly foolish. And yet we can not dismiss it as a mere Negro experience, confined to Africans or those below the average of intelligence. Did you never hear somebody exhorting sinners to "pray on, brother"; "you must pray harder"; "you must keep it up"; "don't give it up"; "you must be more persistent and earnest"? Maybe you are getting on the white folks' territory now. And yet are you sure that there is very much difference between the one who tries to catch Jesus by a foot race, and the one who tries to get his attention by physical earnestness and effort in prayer? Is there any more assurance of finding him by praying louder and longer than by running faster?

To some this comparison and criticism may seem almost irreverent. No, it is not so meant; but it is worth while to look at our method of praying sometimes and see if there is any sense in it; or if it is not contrary to the scripture teaching. We do not mean to discourage much praying; quite the contrary. We do not discount importunity in prayer, nor great earnestness. But it will be well to see what is the cause of our importunity and the motive of our earnestness.

We earnestly believe that much of our praying is an offense to God, almost an insult, because it is born of unbelief and of ignorance of the nature of God. Is not much of our praying an effort to storm heaven and bring God over to our way of thinking; to try to interest Jesus in what we are concerned about; forgetting that if it is worthy of our concern at all, that he is far more interested in it than we are? A stranger is likely to get the impression from hearing many Christians pray that God is slow to move with compassion; that he is rather obdurate and needs to be stirred up by our petitions. It even seems at times that we imagine we are much more interested in the lost than he is, and are trying to get him to be merciful.

Now let's put over against all this what Paul said in Romans 10: "Say not in thine heart who shall ascend into heaven? (that is to bring Christ down:) or, who shall descend into the abyss? (that is to bring Christ us from the dead. But what saith it? The word is nigh thee, etc. Jesus has already shown his interest by coming down. He has already proven his power by rising. You do not have to persuade him. His work is gloriously accomplished. We can now preach the word in confidence. We can pray in simple assurance of faith. You do not have to storm heaven, nor burst the gates of hell to get prayers answered. Just come to God as a Father. Approach Jesus as Savior and friend. If you will ask he will hear. If you seek, he will be found.

A POSITIVE COMMAND IN THE NEW TESTAMENT TO TITHE

All that I have ever read on tithing was good enough for folks who were willing to tithe, but I have never read an author who claimed to have found a positive command in the New Testament to tithe, but they all make good arguments from inference. Many of us are satisfied with: We ought to do as much under grace as the Jew did under law, Christ commanded the Pharisees for tithing, and Paul's system, "Upon the first day of the week . . . no gatherings when I come." (1 Cor. 16:2.)

We did not win our baptismal controversy in

this way but by an appeal to the Greek New Testament. While we are studying Stewardship and Missions, I beg to quote a positive command to tithe, which is just as trustworthy as the command to repent, believe, or to be baptized. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:13-14.) Westcott and Hort and Dr. George Ricker Berry in their Greek New Testaments use the word (*dietaxen*) meaning, ordained, or did order. This order of God was delivered by the apostle to the Gentiles in his letter to the Corinthians. There is no wresting or warping or squeezing the text to make it fit our theory of tithing, but it is well supported by the context. He gives the following examples to enforce the teaching: The soldier, vineyard, flock, ox, plowman, threshing. In all these activities the worker was to be supported from these sources. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." (1 Cor. 9:11.)

What a wonderful preparation for the doctrine of tithing, by him whose business was not to teach Jews who had been tithing hundreds of years, but Gentiles! We all agree that tithing was taught in the Old Testament. Those who ministered at the temple received tithes from their brethren and gave tithes, and the priests were supported at the altar. If God's order to Gentiles is "Even so" they must give a tenth. If God's kingdom work was supported by tithes in Old Testament times, the New Testament work must be supported by tithes to be "Even so". The gospel as expressed today is, missions, education, and social service.

This is just what we ought to expect from a Savior with all authority, commanding His church to evangelize the world, who said, "For the love of money is the root of all evil" (1 Tim. 6:10); and, "Ye cannot serve God and mammon" (Matt. 6:24). Now, let me answer the objection that some honest opponent may bring from the 15th verse following this positive command to tithe in the 14th verse. Paul was like some of us Baptists, he liked to boast, so he would not let Corinth pay him a salary. But, further, he was unlike the Baptists today who are unwilling to confess their faults, for he wrote in his second letter, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong" (2 Cor. 12:13).

Come on brethren, let's confess our wrongs and pay the tithe.—W. Rufus Beckett, Amory, Miss.

CLINTON MEETING

There were 115 additions to the church, 50 for baptism, and 65 by letter. There were also about six volunteers for the ministry, and a great number of young people surrendered their lives for various forms of service.

It was indeed a great meeting, and we give God the glory, for hearing and answering our prayers, and blessing our efforts in such a large way.

A BIT OF GOOD NEWS

Miss M. M. Lackey,
Box 520,
Jackson, Miss.

Dear Miss Lackey:—

Mrs. James asked me to send you a note to say positively that she will be with you for the State meeting April 8 to 10th. I know that the women will enjoy hearing her message for from every place that she has been this fall enthusiastic reports have come to my ears.

Lovingly yours,

ETHEL WINFIELD.

Brother G. W. Riley of Clinton has been called to Carrollton and Vaiden. He has not announced his decision.

(Continued from page 3)

opened; and we would face the future as conquering heroes and the world would hear the tread and feel the mighty enterprise of a Southern Baptist army of millions. We would redeem and save our name—the Baptist name—in the eyes of the world and in the eyes of God. This is the answer Southern Baptists should give. This is the answer we are able to give. This is the answer God calls us to give. What will our answer be?

How We May Answer Right.

What are the essentials of a 25-million-dollars victory in 1924? My answer is simple.

1. **We must pray it through.** There was never a greater need for prayer—daily prayer in every secretary's office; in the center of the life of every college, hospital, orphanage, church, Sunday School, B. Y. P. U., W. M. U.; in every home and in every heart. In the early spring we ought to have a South-wide day of prayer. There should be opportunity, going up from our hearts daily for this victory. We cannot win without prayer.

2. **A conquering faith,** a faith that will cross impassable seas dryshod, make an oasis out of a desert, tear down the walls of Jericho, bring down the fire from Heaven, a faith that staggers not and halts not nor complains, a faith that takes God and His promises at par value and cashes in on the strength of a victorious Christ.

3. **A unity that will not break nor bend—Southwide, uncritically co-operating unity.**

4. **A spirit of compassionate soul-winning.** The South to win in this campaign, a final victory, needs a great sweeping spirit of evangelism. We can get more money for Christ's causes when we are on a hot trail for sinners than we can any other way.

5. **The spirit of liberality, of Christly sacrifice.** If for one Sunday Southern Baptists would plan to do it and have the spirit, anything like the spirit that Christ had on Calvary we would raise this 25 million in cash in one day. My soul yearns and burns to see Southern Baptists come up to the challenge and call of 1924. All we hold dear is hanging in the balances waiting for the right answer to God, to each other, in this wonderful year. Shall we crown Christ with thorns or with the diadems of His glory? Southern Baptists must answer. What will our answer be?

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS BY STATES MAY 1 TO DECEMBER 1

	1920	1921	1922	1923
Alabama	24,938.42	18,214.61	17,698.87	13,223.25
Arkansas	3,429.69	8,482.43	5,389.48	3,442.92
D. C.	1,619.06	4,242.83	594.00	1,837.64
Florida	8,621.52	5,356.28	6,857.19	7,204.76
Georgia	49,208.93	24,874.56	33,516.28	23,881.76
Illinois	6,061.50	2,644.34	1,100.00	
Kentucky	51,330.43	37,646.22	28,074.81	33,397.27
Louisiana	2,883.48	5,589.88	5,070.68	5,049.93
Maryland	16,093.20	10,610.00	6,500.00	7,500.00
Mississippi	300.00	25,155.27	18,019.41	22,969.78
Missouri	15,471.16	3,447.02	11,102.54	11,937.03
North Carolina	35,901.34	27,849.48	15,768.89	18,303.36
New Mexico	3,000.00	2,526.13	2,158.73	1,547.84
Oklahoma	4,268.50	7,787.31	11,042.12	13,347.32
South Carolina	19,755.35	12,629.48	5,386.30	5,896.10
Tennessee	30,400.80	18,545.40	5,109.65	23,008.20
Texas	1,086.50	577.45	679.00	\$2.39
Virginia	91,225.54	59,334.37	57,770.75	59,739.63
Miscellaneous	7,061.79	1,731.57	3,272.31	1,070.23
Totals	368,755.11	237,244.63	235,114.01	253,528.71

Brother Carl M. O'Neal writes from Durant, Oklahoma that he is ready to come back to Mississippi whenever the Lord leads the way.

Brother Horatio Mitchell of Zona, La., writes of a good meeting with Pastor J. J. Walker in West Union Church, Pearl River County Association, an old fashioned, soul-stirring, wet eyed revival. The church is said to be deeply spiritual, and love and co-operate with the pastor. There were 24 additions to the church, 20 by baptism.

STEWARSHIP OF MONEY

By Ben Cox

When we remember that there is more in the Bible about money than about heaven and hell put together, it goes without saying that a discussion of this important question limited to thirty minutes or so must essentially be fragmentary.

Not long ago I reminded you of the great number of references to the Second Coming of Christ there are in the New Testament—many more about the Second Coming than about the First Coming. Perhaps 1/32 of the New Testament is taken up with the Second Coming of Jesus. We are impressed to find that five times as much is given to the discussion of money, or 1/6 of the New Testament, either directly or indirectly, refers to money.

Dr. Phelps, pastor of the First Baptist Church of San Francisco says there are five tests for the Christian—Gold, Silver, Green-backs, Nickels, Coppers. He reminds us that we "test" gold by acid, but gold "tests" us, and it does. Paul, in writing to the Colossians says—"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth. Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3: 3-5. Notice that here he makes covetousness the climax of all these awful things, and plainly say, "Covetousness is idolatry." A man's purse has a great deal to do with a man's personality. Sometimes we find people whose purse is bigger than their personality. If a man's purse is bigger than his personality, the more money he has the poorer he is. There is a close connection between a man's purse strings and a man's heart strings. I read recently of a man who had a disease that forced him to keep his hands in his pockets. He could not take them out when he tried. Many of our church members seem to have that disease. Unction is good if the unction will function, but if your unction does not function, it is useless. A good many people emphasize emotion, but unless your emotion results in motion you will be better off without it. If you give you will grow. You cannot help it. Recently at the Southern Baptist Convention I sat behind a big business man who runs a chain of stores. He was testifying of the blessing that came to him because of tithing, and then he said these striking words—"In the last few months I have found something else." And then he told us how the Lord had blessed him as a personal worker. He started by giving in the proper spirit and he grew thereby. We have often been reminded that there is no "personal" consecration without "purse and all" consecration.

It was my pleasure also at Chattanooga to hear Miss Jessie Burrell, that wonderful woman who did that marvellous work in Washington with her class of 1,400 women. They met in a theatre building because they had not room in the Baptist church for them. She spoke of the practice of tithing and said very many of the girls testified to the wonderful blessings that had come to them because of this tithing. Quite a number of them are working for the Government at one hundred dollars a month and they would come to her and say "Miss Burrell, it is so funny. I cannot understand it, but the ninety dollars goes farther now than the one-hundred used to go." The class is prospering so extensively that they telephoned to Missouri to Miss Burrell begging her to come back to Washington, and although she draws quite a large salary as teacher in Missouri, they said the members of her class would pay her the same salary she was receiving there if she would come back. Miss Burrell told us that there are 400 churches in Missouri closed. In one Missouri church she found a man paying one-hundred dollars a year to the pastor's support, while at the same time he had seventy-thousand dollars

on deposit in the bank. The practice followed by this man is one of the reasons why there are 400 pastorless churches in Missouri, I am sure. Miss Burrell said that in Washington there are girls earning twelve-hundred dollars a year who gave thirty-dollars a quarter to the church, while a man in the church who earned twelve-thousand a year gave thirty-five dollars a quarter.

I think I hear you say, "Well you must be a tither." I am, and I have found a great blessing therein. Never shall I forget when I started as pastor of the First Baptist Church in Little Rock on a salary of one-thousand a year and one day a little woman in the church handed me a tract on "Tithing." I read it and was greatly impressed by it. Mrs. Cox read it. We prayed over the matter and decided to tithe. Although the salary was small and the church about three-hundred dollars behind on that, within sixty days after we decided to tithe, the church, without any suggestion on my part whatever, raised my salary from one-thousand to fifteen-hundred. Somebody says, "Well, that would have happened anyway." I don't know. It might, but somehow I have an idea that there was some sort of a connection between our commencing to tithe and the raise in salary. Another very great advantage of tithing is that we are almost always found with something on hand for the Lord's work. In these stressful times without tithing we find that there are many strings tied to every dollar pulling in many ways, but if we really set apart the first dime in every dollar for the Lord's work and realize that it belongs to him and that we are not giving but merely paying our tithe, things will be all right. I have just had five very happy and I trust useful days at a revival meeting in the Delta. I am greatly strengthened to find the spirit in which the Delta people are meeting their adversities. I called on a man not long ago who had been a very heavy loser. He told me he had just received much help from an article from the "Orphanage Magazine." In this article the question was asked, "Suppose a man has lost instead of made—what shall he do as to tithing?" The answer was given—"Let him tithe the amount he spends for his family expenses." Now this man has set aside six-thousand for the year for such expenses. Six-hundred would be the tithe, of course. He said to me, "Now, six-hundred is a mere bagatelle for me to give in a year." I know that to be a fact, for he has been a very liberal giver. But instead of being sour on the world because of his losses, he seems to be filled with rejoicing and in the midst of this loss he still carries out the teaching of God's Word in regard to tithing, and God is giving him a rich blessing.

We Baptists have for one of our cardinal tenets the fact that we believe the Bible is a sufficient rule of faith and practice. According to this tenet we should believe more strongly than anyone in the doctrine of tithing because there is so much in the Bible about it. I could give you very many references had we the time. Right in line with that in Leviticus, 27-30, which reminds us that the "tithe is the Lord's." In tithing we are paying our tithe, and after that we are ready for offerings. We pay our tithes and give our offerings. I think I hear somebody object, "this is an Old Testament doctrine." Yes, so is the command—"Thou shalt not kill" and "Thou shalt not steal" an Old Testament command. "Thou shalt not commit adultery," "Thou shalt not covet," are also Old Testament commands. It is very striking that the Ten Commandments start with this—"Thou shalt have no other Gods besides me," and closes with "Thou shalt not covet." Compare this with Paul's words—"Covetousness, which is idolatry." Don't forget that four-hundred years before the Law was received on Sinai tithing was practiced. Abraham paid tithes long before the existence of the Children of Israel. The ceremonial law was fulfilled by Christ. He became the Great Sacrifice, taking the place of the lamb brought to the altar. The Levitical priest stands aside

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for our great High Priest. One of the great errors of the Roman Catholic church is found in the fact that they seek to bring the Old Testament priest into the New Testament dispensation. No longer do we need the mercy seat, for Jesus provides a way for each of us. No longer do we need the feast days, for Jesus rose on the First day of the week. No need for feast days since this First day. Then again, Jesus commands tithing, speaking of the "tithes of mint, anise and cummin." He says very plainly "these things ought ye to have done and not leave the others undone." We tithe, not to help him but ourselves. We need to tithe more than he needs the tithe. The silver and the gold are his and the cattle on a thousand hills. He knows the location of every vein of gold. He knows where the pearls repose in the depth of the ocean. Men spend vast sums of money mining for diamonds, but Jesus knows where all the diamonds are without mining. I repeat, we tithe not because he needs the money, but because we need to tithe. We tithe because it is right. We tithe because it is expedient. A Mississippi pastor gave thirty reasons for tithing. They are quite good, I think:

1. The tenth is the Lord's and not ours.
2. It honors the Lord to give it to him.
3. It sets a generous example.
4. Jesus is worthy of a tenth.
5. The kingdom needs that much money.
6. The lack of it has sometimes humiliated the church.
7. Tithing puts system into church support.
8. It is fair to the man who has little or much.
9. Tithing makes giving a pleasure.
10. It makes a partnership with God.
11. It prevents the love of money forming in the soul.
12. It is a safety valve against penuriousness.
13. The Bible commands tithing.
14. Noted examples of it are in the Bible.
15. When the people withheld the tithe God charged them with robbery.
16. The Bible tells of people being cursed with a curse because they did not pay their tithe.
17. It also states that if an affliction is for this reason, then the payment of the tithe will bring about the removal of the affliction.
18. Jesus said the people did right to tithe even mint, anise and cummin.
19. God claims that all the money is his, and we are but stewards, but he wants one-tenth used in his church.
20. If God gives us nine-tenths, surely we should not begrudge Him the tenth.
21. God can smite all ten tenths from a man's hand if he wills.
22. The cheapest thing, in the long run, for a man to do, is to give a tenth.
23. Nine-tenths with God's blessings will go farther than ten-tenths without his blessings.
24. Tithing is laying up treasure in heaven.
25. We leave all ungiven tenths at last when we die.
26. No tither was ever sorry he tithe.
27. Even if a man lose by tithe, still should he tithe.
28. Though there are sacrificial gifts in the Bible yet no person is ever said to have given too much to God.
29. No contribution of ours was ever so great as God's gift of His Son to us.
30. If God wants us to tithe it is safe to do it and unsafe not to.

Let us now look at the fact that the subject of Tithing is connected closely with the Coming of Jesus. You will be strongly impressed, I am sure, if you study Malachi, the last of the Old Testament books. Malachi, as you know, means, "My Messenger." The picture is very striking. He first tells about the great love of God, and then the awful sins of the people and the darkness caused thereby. In the third and fourth chapters the Second Coming of Christ is mentioned at least ten times. First, "The Lord, whom ye seek, shall suddenly come to his temple." Second, "Behold he shall come, saith the

Lord of hosts." Third, "But who may abide the day of his coming?" Fourth, "Who shall stand when he appeareth?" Fifth, "I will come near to you to judgment." Sixth, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Seventh, "For behold, the day cometh that shall burn as an oven, and all the proud yea, and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Eighth, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Ninth, "And they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Tenth, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." He urges the people to repentance and that they return to God, but they say, "Wherein shall we return?" In the study of this book you will notice the many "Wherins." But he answers this by asking another question—"Will a man rob God? Yet ye have robbed me." With a meek and sanctimonious tone they reply by asking, "Wherein have we robbed Thee?" Then the answer—"In tithes and offering, and because of this ye are cursed with a curse." Then comes the glorious promise—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." And so today, the world in its confusion and darkness and distress, with its formalism says, "Wherein—Wherein?" What is the remedy now? Just the same remedy as then. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." It is not "Stop, look, listen," but "Stop, look, loosen." If we do not bring in the tithes, God will take them. Are we honest with God? Ananias and Sapphira brought much money, but they lied to God and they had their funerals only three hours apart. I insist that we cannot be really right anywhere unless we are right in the money question, because, as I said before, there is a close connection between a man and his money and let us not think for one moment that we are excluded because we are not rich. It is not a question of how much money but how close is your money to you? On a recent occasion I illustrated this by holding a fifty-cent piece far out from my eye and I said, "This blots out none of you. I hold it closer and find it blots out about half of the audience. I hold it right close to my eye, and find that it blots out all of you. It is not a question of the value of a piece of money but the proximity to my eye." If the piece of money had been a twenty dollar gold piece, the effect would have been the same. The fifty-cent piece could blot out as many as the twenty dollar gold piece. If it had been even an old-fashioned English penny worth about two cents in our money, if held close enough to the eye, the entire audience would have been blotted out. I repeat, it is not a question of amount, but how close is our money to us? Are we interested more in money or in manhood?

I close with a story of a happy judge. This happy judge had a place on the U. S. Supreme Bench. In the church to which he belonged they were going to make an "Every Member Canvass," so that every member in the church might be represented in the financial budget. The judge was notified that he was expected to take part. He said, "No indeed. The dignity of my position would not allow this," but after further insisting he agreed to go with another friend and said "give us five children and five men." One home at which they called was that of a cobbler in poor circumstances financially. His little girl, Mary, had been converted and

joined the church. The Supreme Judge and the friend called and asked for her. Mary came in. They told their mission and explained matters to her and then had prayer. Afterwards little Mary signed a card for seven cents a week. The Judge and his friend went on their way. When they got to the next block, little Mary came running after them and said, "Please come back. Father wants to see you." They went back, and the cobbler meeting them with his eyes full of tears said, "Gentlemen, I cannot fathom why you should be willing to come to my house to get little Mary to sign a card for seven cents a week. They replied, that they were in the ministry of the Lord Jesus Christ and wanted to help Mary get on the right foundation on the question of giving. "Then," said the cobbler, "I must be wrong somewhere. I am going out to church with Mary tonight." And he came. And when the invitation was given, little Mary took his hand and the father who had not been to church in a long time, came to the front and confessed Christ. The Judge and his friend went up there too, and put their arms around him. He took them by the hand and said, "Thank you, gentlemen. You did a great thing for my soul today." I am hoping that this church will right soon put on a canvass of the same kind, emphasizing the value of manhood above money. If so, I am sure not a few will be led to Jesus through this canvass and will take the canvassers as the cobbler did, by the hand, saying, "You did a great thing for my soul today."

Central Baptist Church,
Memphis, Tenn.

The meeting of the State Convention Board in Jackson last week was well attended and a great deal of work accomplished. Dr. R. A. Kimbrough was chosen president and Rev. W. E. Lee recording secretary. All of the employes of the board were reelected, Dr. Gunter, Executive Secretary; Dr. Lipsey, Editor; J. E. Byrd, J. E. Sweary and Miss Brown to the Sunday School work; Mr. Wilds and Miss Morgan to the B. Y. P. U. work; Miss Lackey and Miss Traylor to the W. M. U. work; N. T. Tull to the Budget work. Miss Sallie Paine Morgan will give all her time instead of half as hitherto. The salaries of Misses Lackey and Miss Traylor were increased. The enlistment work was more fully defined. The four men now employed were retained, namely brethren T. W. Green, J. R. G. Hewlett, H. B. Price and A. L. O'Bryant. J. M. Metts was also elected enlistment man but has not yet indicated his acceptance. The work was laid out on a basis of \$130,000,000 for State missions. The largest amount goes to church building, the next to assist missionary pastors, then, Sunday School work, Woman's Work, B. Y. P. U. work, work in state colleges, etc. The meetings began on Monday night and closed late Wednesday afternoon, taking two full days.

Pastor M. K. Thornton, of Russellville, in ordering his paper changed, states that he has accepted a call to Poplarville, Miss. We regret that the genial brother leaves Alabama, for he has done a great work at Russellville and everywhere he has ever been in this state. The favor of the Lord be upon him wherever he goes.

—Alabama Baptist.

In a recent issue of the Biblical Recorder the editor expresses it as his opinion that North Carolina Baptist can get along without the unsolicited aid of those who live in other states. May we ask if gifts to those mountain schools come under the head of "unsolicited aid."

Dr. W. A. McComb has accepted the call to First Church, Gulfport. We are glad to welcome him back in Mississippi and believe he can do a mighty work under God on the Gulfcoast.

Pastor J. R. Kyzar of Bardstown, Ky., will spend about two weeks of the approaching holidays at his mother's home near Boguechitto.

Mississippi Woman's Missionary Union

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MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
MRS. C. LONGEST, *3rd Vice-President*, University
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MISS JENNIE WATT, *6th Vice-President*, Columbia

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MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
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MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

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MRS. H. J. RAY, *Mission Study Leader*, Grenada
MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
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MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
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"Her Works 'Do' Praise Her"

In north China among Baptists there are few memories as revered as that of Miss Lottie Moon of Virginia. It was my rare privilege to go to Tengchow and Pingtu where her mission work was carried on and also to meet in other places missionaries and native Christians who knew her. Certainly in her the promise is fulfilled: "Her works shall praise her".

Within the walled city of Tengchow, one part of the wall having been built 27 years before Christ, she had her home for over forty years, living in the same compound on the narrow but important thoroughfare which leads to the church. In the churchyard there is only one monument, it being a marble shaft commemorating her devoted sacrifice for the Chinese. The afternoon I spent in Tengchow the meeting was held in a Chinese house near the church, as the church building was undergoing repairs. As I stood in the churchyard afterwards and looked at the monument and then at the repairs on the church my heart gave thanks for Miss Moon and the others who started the work in Tengchow and I knew that if the saints in heaven do look down upon this earth she and Mrs. Crawford and the Hartwells were rejoicing because of those repairs and because of the growth they indicate in that "mother" church. We have no resident missionaries in Tengchow now, the native Christians being considered strong enough to take care of the work with supervision by Mr. Frank Lide and his sister, Miss Florence, who live in Hwanghien. It has been interesting also to me to find in practically every one of our other stations, such as Laichow and Pingtu, Chinese who became Christians in Tengchow. In a very real sense it is the "mother" of our north China work and certainly one of the most guiding spirits in those early days was Miss Moon.

Two women I met at Tengchow especially interested me. One is elderly Mrs. Wang, with pure white hair and with a very serene and really beautiful face. From the beginning of her Christian life she was associated with Miss Moon, being the president of the Woman's Missionary Society from its inception until this good day. Right royally did the members rally for the meeting the afternoon the Lides and I were in Tengchow and most graciously did she preside. Her earnest prayer, all in Chinese, went straight to my heart even if my mind could not translate the Chinese words.

The other woman was Mrs. Liang, who has charge of the Good Will Center in Tengchow. Miss Moon not only taught her to speak English but also trained her in Christian life. As you know the Chinese are not very demonstrative, but Mrs. Liang's eyes filled with big tears when mention was made of Miss Moon. Certainly in Mrs. Liang and Mrs. Wang and many others in Tengchow Miss Moon "though dead yet speaketh".

Telling for eternity also is the influence of her life in Pingtu county, which is the most thickly populated county in all north China, being said to have one and a half million inhabitants. The first Christian in all this host was won by Miss Moon and I want always to remember his happy, fairly beaming countenance as he paid his loving tribute to her memory. Now there are over six

thousand Christians in the county, one of them being the beloved and very humble Pastor Li. He is an itinerating evangelist, going far to the west on his preaching trips. He is said to have baptized over 3,000 people, a record not yet reached by any other Christian in China. Miss Moon did not directly lead him to Christ, but influences which originated with her were deciding factors in his conversion, so he also is one of "the stars in her crown".

As this is being written my thoughts turn toward the Lottie Moon Christmas Offering and the January Week of Prayer for Foreign Missions. How I do hope as never before that it will be a time of earnest prayer and an occasion for a real free-will offering. Since coming to Japan and China I have realized how the missionaries and the native Christians are depending upon our prayers and also how reinforcements for the work depend upon our offerings. Always around the Christmas offering I have put a halo but now, that I have seen the influence of Miss Moon's life in north China and have realized how far-reaching was the opening up by her of work in Pingtu county, I have put the double halo, one of sentiment and the other of conviction. Would that I could show to you the work as I saw it in Pingtu. Thirty-five years ago we had nothing there; Miss Moon wrote her appealing letter; Miss Armstrong suggested the Christmas offering; the societies responded with the \$3,000 offering; the new missionaries were sent out; the work was undertaken; God blessed it; now we have over 30 organized churches and more than 100 preaching and teaching stations in the county with a very strong and growing center in Pingtu. This center is just outside the city wall, within which thousands of people bow down to repulsive idols made of wood and stone, burning incense and paper money before them. In our center is a church of over 300 members, with good Sunday School facilities, a men's reading room with an evangelist in charge and a woman's chapel with a faithful Bible woman ever ready to tell inquirers of the Friend who saved her from spiritual and physical starvation. Close by the church is the girls' school conducted by Mrs. W. H. Sears and a splendid corps of Chinese teachers. There are several things which this school sorely needs. Perhaps you can supply one or more of them and not lessen by one cent your regular gifts. If so, please do it. Send the money by New York draft to Mrs. W. H. Sears, Pingtu, Shantung, China. These very needed things are: Screens for the dining room and kitchen; a cement floor for the athletic ground space; pitch-pipe or tuning forks for the graduates as they go out to teach in the mission schools and churches where there are no pianos or organs; and a stereopticon machine or at least a post-card lantern. If once you had been in China and had seen how deadly is the fly you would know how necessary the screens are in the school's kitchen and dining-room. Five or ten dollars will be a genuine help toward them. If you could see the sand blow in north China or if you had to plough through its mud you would know how hard it is to have regular daily exercise with no cement to keep out the dust or the mud as the need may be. At 25 cents a square foot

this strong cement may be laid and I do hope you can give several such "feet".

In our center there is also a truly splendid boys' school under a former Margaret Fund student, Mr. Emmett Ayers. The school has many industrial features, thus helping the boys to work their way through and also fitting them for life's pursuits in many directions.

Just beyond this school is the hospital, with Dr. A. W. Yocom, Dr. George N. Herring and Miss Florence Jones in charge. Certainly you would be proud of this excellently built hospital and of the blessing it is to the many sick people far and near.

To the hospital and the schools come many because of the evangelistic work done in the city and county by Dr. David Bryan, Miss Pearl Caldwell, Miss Bonnie Ray and Mr. and Mrs. Earl Parker. Travel is not easy in Pingtu county but "in season and out of season," in "journeyings oft" they tell the blessed story and more Christians are won and those already won are built up in their most holy faith, even as Miss Moon fore-saw.—Kathleen Mallory.

This good year of 1924 will stand out as a year of years among Southern Baptists. It is the last year of the 75 Million Campaign. When it has passed into history are we going to say, instead of "year of years" the GREATEST year of Southern Baptists? Or are we going to hang our heads in shame and say as little as possible about it?

Beloved as Baptist women of Mississippi let is under God so WILL to make it our greatest year that failure will be impossible. "We CAN do it if we WILL."

Let us right here this first week get ready for the fray. It is going to call for toil, though, work and prayer. It is going to require planning on our part for each day as it comes.

Let our New Year's resolution be somewhat like these: With His help, I will make and fulfill a personal pledge of a sum of money that will require sacrifice on my part to meet. I will meet it if I have to borrow every cent of it.

With His help I will in addition to the above, pay one dollar each quarter into the Campaign. I will secure a small box which I can use as a blank, and each day put one or more pennies into it.

With His help I will pledge myself to speak to each "mother and daughter" in my church regarding this dollar. I will do my part toward seeing that each Baptist woman in the State is true to this Slogan.

"A long pull, a strong pull, a pull altogether" and oh, how happy we will be when we write 1925 down in Life's diary!

I am counting on you Beloved. Our Lord is looking to you. Surely we will not fail.

In faith and unfeigned love,
Your Secretary.

The Gideons: The foot ball team from Loyola College, Chicago, a Catholic institution, played with a team at St. Louis, Missouri Saturday, November 10. With their priest, they stopped at the Marquette Hotel and threw a lot of Gideon Bibles from the windows of their rooms that day. The Bibles were salvaged in bad condition by the housekeeper.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Davis Memorial Junior B. Y. P. U.
We have been a very busy bunch of Juniors this year and have not written very much to our B. Y. P. U. page, but now we want to tell you a few things of our work.

Beginning in January 1923, we have given a paperless program at each meeting with every one present unless some one was sick, then our splendid group captain would tell his part for he always knew the whole lesson. I wonder how many Junior B. Y. P. U.'s are giving paperless programs? we admit it took hard work but when you have a leader that you cannot disappoint then you will have paperless programs. We are 100% daily Bible readers, also givers—we have grown in membership from 26 to 41 and they are all Baptist children. Seven of our Juniors joined church this year. The church buys our literature—we have made one missionary quilt. Gave our pastor a love gift of \$23.50 to put on his education—We gave the visiting minister that helped in our meeting five dollars besides our regular offering. We give over ten dollars to good causes and we have bought us a nice B. Y. P. U. desk, pennants and several things like that—When our pastor was sick we had charge of church service and everyone was pleased with our program—We gave the senior union of our church a paperless program and it inspired them so much that they are trying ever so hard to have their union A 1 and have paperless programs.

Sylvarena

The young people of Sylvarena church organized a B. Y. P. U. the first Sunday in June, with thirteen members. Our last meeting we had enrolled fifty-three members, with forty-four present, yet we hope to keep growing, not only in numbers but in the spirit and joy of our work. May the Lord be with us in our Union—Maggie Davis, Secretary.

Juniors, do you like socials? We do and we look forward to them. Our leader never fails to give us our social every quarter. Our church elected our same leader, Mrs. Hudson for 1924. We are glad and we are going to make 1924 count even more than we have this year. We have one sponsor, Margaret Ledbetter and we all love her because she is good and kind and has her heart in B. Y. P. U. work. We Juniors are so busy working on our Christmas box for "Our" Orphan grill which we have adopted. We hope she will get as much joy from it as we are in fixing it. I did not intend to stay so long but I just wanted to tell you a few of the things we have done. I wish every Junior in Mississippi would join a B. Y. P. U. for they miss so many great blessings.

ings and the good training—Happy Christmas to all.

RUTH BURKETT,
Cor. Secretary.

Lauderdale County Organizes.

A few weeks ago the young people of Lauderdale County met and organized the Lauderdale County Associational BYPU. The following officers were elected: President, Mrs. R. S. Vandevender; Vice-President, Miss Madge Flounoy; Secretary, Miss Omera Coker; Junior Intermediate Leader, Mrs. T. S. Pigford; Chorister, Miss Mollie Vic Blanks; Group Captains, Miss Madge Flounoy, Claud Moseley, Robert Lee Margie Walker and Miss Tyndale.

Mrs. Vandevender is experienced in this work having organized and successfully promoted the same work in Clark County. We look forward to a report soon from this new Associational BYPU knowing that they will have done splendid work.

Results from Good Honest Work of the Leader of a Country BYPU.

Here is a part of a letter received from Miss Ouida Pigott, president of a country BYPU near Tylertown. This shows what can be done when the leader is willing to put their best into the work.

"I am wondering if you would be glad to know what great things we have accomplished since I first wrote you October 14. We organized the BYPU with all officers except two and about thirty members. Only two of the officers knew anything about BYPU work and so all other officers had to be trained. Now we have about sixty members, all officers and we have put five seals on the Standard of Excellence showing that we have reached five of the nine points. We use the Group Record Charts and they are beautiful with red, blue and gold stars. Every one is so interested and thrilled over our BYPU work. I love it better than anything I have ever done." This last statement is the secret of the success of the BYPU, unless you LOVE the work it will be hard for you to make a success of it.

1923's Record.

The reports for the last quarter of 1923 are to be mailed in right away, this week. This begins a new year for us in the contest for first place among the BYPU's of the state. We will take your reports that you have sent in for the four quarters during 1923 and from these we will determine the winners of the Banners to be awarded at the State Convention at Jackson, March 18-20. Be sure and get your report in this week so the results may be tabulated.

For information regarding the latest and best books for Foreign Mission Study, write to Mr. J. M.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

ARE YOU WELL READ?

The books published by the BAPTIST SUNDAY SCHOOL BOARD are not only attractive in their mechanical make-up, but the variety of subjects covers such a wide field of thought that unless a Southern Baptist pastor reads these books he will not be considered well read.

Our books and authors are among the greatest in the world.

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Fifth edition, revised and enlarged.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS



TENNESSEE

Kester, Educational Secretary, Foreign Mission Board, Richmond, Va. Lets start the new year with the study of a Foreign Mission book, it is the best way to become intelligent "Missionary Baptists and it is the best way to stimulate interest in missions.

If you are interested in a fifty dollar library FREE for your BYPU, write your State BYPU Secretary for information.

PROGRESS CHURCH, McLEAN

Enclosed you will find check for \$18.00, which will put the Baptist Record in every home in Progress church.

We have recently had our revival meeting here, which resulted in higher-ground experiences for the church and five baptized on profession of faith.

And then at Piney Brother O'Briant was with me two days (Wednesday and Thursday) and I remained till Sunday night, and as a result we received eight for baptism and sixteen by letter. Others assured me they would come in later. "The Lord has done great things for us, whereof we are glad."

About two weeks ago the Royce

folks gave us a real "pounding", and last night Progress "bombed" us. I tell you we've got something to eat "at our house". How unworthy we feel. Pray for us that we may do the best year's work of our lives in 1924 for Him. —A. R. Loftin.

NORTH SIDE, MOBILE

Our work starts off nicely with the North Side church: "The lines have fallen in pleasant places". The first Sunday we had four additions to the church, one man being converted in the night service. The second was a rainy, bad day, but we were gratified with the attendance at all services.

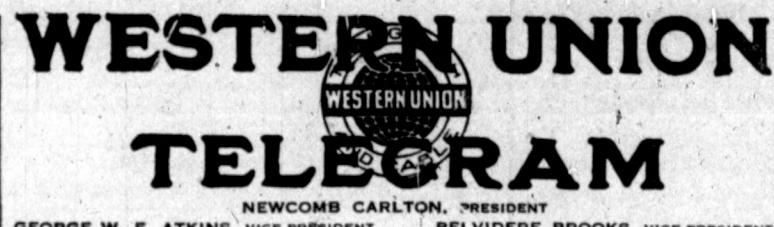
On Wednesday night of Christmas week, we had the Christmas tree for the Sunday School, and every one seemed to enjoy the program and what he received. Think the pastor and family were recipients of the greatest gift. There was a large laundry basket placed on the table and in it were placed all kinds of useful things as well as many appetizing articles. In fact, the grocer will miss calls for quite a while from the pastor's home.

We want to send New Year greetings to the Mississippi brotherhood, for we love every one of them.

—E. H. Garrott, Mobile, Ala.

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Day Letter	Blue
Night Message	Nite
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If none of these three symbols appears after the check (number of words) this is a day message. Otherwise its character is indicated by the symbol appearing after the check.

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Richmond, Va., Dec. 31, 1923

To Every Southern Baptist
Everywhere

Remember Southern Baptist Relief Day, Sunday January Thirteenth.

This is the opportunity of Southern Baptists to do relief work through their own chosen agency, The Foreign Mission Board. Hear the cry of the starving and destitute. Be sure to observe the day in all Sunday Schools and Churches.

T. B. RAY
J. M. KESTER
Committee

Are you interested in the administration
of
HENRY L. WHITFIELD AS GOVERNOR OF MISSISSIPPI
If you are
KEEP POSTED BY READING THE DAILY CLARION-LEDGER

that you may

Intelligently defend his administration,
Constructively criticise it, and
Effectively co-operate with him.

Clarion-Ledger, Jackson, Miss.

Enclosed find \$1.25 for which send the Daily Clarion-Ledger, (including Sunday issue) during 1924 session of legislature.

Name _____

Address _____

HUMAN DEPRAVITY

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6-5-12.

"The imagination of man's heart is evil from his youth." Gen. 8-12.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. 57-5.

"They are corrupt, they have done abominable work; there is none that doeth good. They are all gone aside, there is none that doeth good no, not one." Ps. 14-1-3., Ps 53-1-3.

"Most men will proclaim, every

one, his own godness: but who can say, I have made my heart clean, I am pure from my sin?" Prov. 20-6.

"Enter not into judgement with thy servant: for in thy sight shall no living man be justified" (by self-righteousness) Ps. 14-3-2.

"There is not a just man upon earth that doeth good and sinneth not." Eul. 7-20.

"The heart of the sons of men is full of evil." Ecl. 9-3.

"The heart is deceitful above all things, and desperately wicked." Jer. 17-9.

"Behold ye walk every one after the imagination of his evil heart." Jer. 16-12.

"Out of the abundance of the heart the mouth speaketh," Jesus. Mat. 12-34.

"Out of the heart proceed evil

thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, pride, deceit, an evil eye, lasciviousness, covetousness, wickedness, foolishness." Jesus. Mat. 15-19. Mark, 7-21-23.

"To be carnally minded is death. The carnal mind is enmity against God." Rom. 8-6-7.

"The works of the flesh, are these, adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." Gal. 5-19, 20, 21.

"The soul that sinneth it shall die." Ecl. 18-4.

"The Scripture hath concluded all under sin." Gal. 3-22.

"The whole world lieth in wickedness." 1st John 5-19. C. M. Sherrouse,

A BEAUTIFUL WEDDING

Hutchins—Root

A quiet but beautiful wedding took place in the parlor of Hillman College, Clinton, Miss., on December 25th, at 4 p. m. sharp.

The contracting parties were Mr. Clarence E. Hutchins and Miss Francis G. Root, of Jackson, Miss. Rev. G. W. Riley, of Clinton, performed the ceremony.

Mr. Hutchins and Miss Root are well known and very popular young people of Jackson, and have the hearty congratulations and best wishes of a host of friends.

Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The railroads have granted a rate of one and one-half fare on the certificate plan for the round trip to the National Anti-Saloon League Convention to be held in the city of Washington January 9-17, 1924.

A Letter Worth Reading

Dear Dr. Bailey:

I am writing you on a subject that lies very near my heart, and that is Temperance. How I would love to see a temperance wave sweep over the country. I believe that the preachers can be largely instrumental in this move. I feel that the time has come when the pastor of every church should take the stand that Joshua took. Josh. 24:15. They should first teach the men, Rom. 13, as Paul instructed, Titus 3:1, what to teach. It is just as necessary today, as there are very few men that realize that the 18th Amendment has taken the privilege away from them. I will tell you of a little experience. My husband is a member of the Baptist church and has been a deacon for several years and also a Bible student. My husband has never cared specially for whiskey, but would take the social drink, not thinking of how it looked. I asked him after prohibition became a national law to refuse, but he did not take my advice. Last spring our pastor put on a temperance move and my husband gladly signed the pledge. Since, he told me he dreamed that he took a drink with a friend and then remembered his pledge and also saw people there that knew he had signed the pledge. He said he suffered such remorse of conscience he was glad to awake and find it a dream. I feel that as my husband needed to be taught by his pastor, that it is true in every church, as all of our leading business men in all walks of life buy moonshine whiskey and drink it. The users of whiskey are the ones to teach and teach. If they would quit using it, it would not be made, and the man that buys and drinks it is a disloyal citizen, and is upholding men in violating the laws of his country.

A man in Yazoo City, a prominent citizen, a large cotton buyer. He had always drank whiskey, but last winter he drank too much and lost his wife's fine Delta plantation, caused his brother to lose what he had and he committed suicide, and he caused hundreds of other men to lose from \$5,000 upwards. This is one of thousands of experiences of misery and woe today caused by it. Then we have the striking illustrations from the Bible. Belshazzar's impious feast, and Herod's birthday supper, where he made the rash promise to the dancing girl and resulted in a Baptist preacher losing his head.

I am like Col. W. J. Bryan, I think every church and school ought to sign the temperance pledge. I thank the Lord for such a bold and

fearless reformer as Col. Bryan.

Dr. Bailey, you can use these few thoughts as you see fit. My life was made sad when I was a young girl by my father drinking. It is for the interest I feel in boys coming on, the influence should be removed from them as much as lie in our power. Sincerely yours.

A Message From Dr. P. A. Baker, General Superintendent

The coming convention of the Anti-Saloon League of America to be held in Washington January 12-17 will be the most important gathering of the prohibition hosts of the country that has ever been held, except it be the convention ten years ago in Columbus, Ohio, when we declared for nation-wide prohibition.

One of the contributing causes for this prophecy is the activity of the enemies of the Volstead law and the Eighteenth Amendment that is being manifested in every part of the Republic. The decent, patriotic American element of this country are becoming thoroughly tired of the anarchistic, lawless element that is constantly being exhibited to the public gaze through the newspapers of the country, and their patience has about reached the limit, as it did with the open, lawless grog-shops before the adoption of the Eighteenth Amendment and the enactment of the Volstead law.

Penalties are increasing and will continue to do so. Derelict judges and prosecutors are waking up. Men who were indifferent before prohibition came, but who withal are patriotic Americans, are tightening the belt for the final contest with this criminal element, in positions both high and low. The American people as a rule are a patient people, but when once aroused reckon with unpatriotic evils with a swift and heavy hand.

The coming convention at Washington in January is to take stock, lay plans and devise methods for putting in operation this forward movement.

Soap Succeeds Beer

Editor Rand of the Neshoba Democrat, who travels extensively throughout the Union, says in a recent editorial in his paper:

"In Milwaukee I passed a pleasant hour with one of her newspaper editors. Milwaukee is a city much larger than New Orleans. I made this foolish statement to this editor: 'I suppose business has suffered here since we have had prohibition, hasn't it?' Milwaukee was the beer city of America. This editor asked me in return if I knew that Milwaukee made more soap last year than it made beer in the five years preceding prohibition."

It is a rather singular coincidence that the leading city in the United States in the manufacture of beer before prohibition went into effect has, under prohibition, become one

of the leading centers for the manufacture of soap. It is strongly suggestive that the city needed a thorough scrubbing and general cleaning up.

The Temperance League of North England has expressed indignation over the smuggling of liquor into America in violation of its laws.

BELZONI

I am now on the field at Belzoni. We had a great day last Sunday notwithstanding the rain. At the evening hour all the other congregations in town came to our church and our large auditorium was filled. The people here have received us very cordially and we have many reasons to believe that we are going to be delighted with the work here.

I am glad to find your son here in the school work; we'll be delighted to have you come up and visit us any time you can. Hope you will be able to come very soon, some Sunday, and take charge of one or both of our services and stir us up on any subject which you may choose. Thanking you and with all good wishes for a happy Xmas, I am

Yours very cordially,
J. H. Hooks.

Passion and emotion themselves are, in us, not without thought, and may always be treated as thought in a glow.—Martineau.

King's Early Improved. Large Boll.
Big turnout. Weevil beater. Wonderful opportunity for cotton farmers. Write for facts.

KING COTTON SEED COMPANY, Lavonia, Georgia

Teach your child internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life of her little one.

It must be remembered that an infant is helpless, unable to tell that constipation is making its life miserable. Consequently the mother must be able to recognize signs of constipation in her baby. Convulsions, night terrors, grinding the teeth in sleep, feverishness, fretfulness and such symptoms—any of these may indicate that poisons from baby's stagnant intestine are flooding the little body.



Washing Cleans Only The Skin

In older children biliaryness, coated tongue, loss of appetite warn the mother that constipation is present. Constipation, unchecked in youth, may lead to serious consequences. In constipation, according to intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives Only Aggravate Constipation

The mother should not resort to laxatives. A noted authority says that laxatives and cathartics do not overcome constipation but by their continued use tend only to aggravate the condition and often lead to permanent injury.



More Important Than Soap and Water

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found in lubrication means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Let your infant or child have Nujol regularly—and see rosy cheeks, clear eyes and happiness return once more. Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol yourself as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol

REG. U. S. PAT. OFF.

For Internal Cleanliness



Nujol, Room 866-K, 7 Hanover Square, New York
For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here and send without money.)

Name..... Address.....

SUNDAY SCHOOL LESSON
JANUARY 6

By R. A. Venable

Scriptural Lesson—Gen. 12:17; 18:17-19.

Historical Setting—Gen. 12:1-25:10.

Golden Text—"In thee shall all the families of the earth be blessed."

The study of origins is always interesting and profitable. Getting back to the beginning of great movements, coming on down the current of development until it sweeps like a mighty river, over vast areas of our human world, is both inspiring and informing. Our lesson is the beginning of a mighty movement, which discloses the purpose of God in the development and destiny of our race. In this lesson we see God laying the foundation of the Israelitish nation, his chosen the elect and holy nation, with whom he enters into covenant to be their God and they to be his people. In the origin of this nation we find the controlling principles which are outstanding in God's redemptive activities, through all the centuries:

1. There is the one God who commands. Abraham's God was one God. To be a monotheist in Chaldea, in the time of Abraham, marks him out as one of the outstanding characters of all time. He emerges from an idolatrous condition as confusing as it was degrading. There were Gods many. "Gods of the sky, gods of the earth, gods of the deep, families of gods, fathers, and mothers, sons and daughters, local gods of the cities and of the hills, gods directing and involved in all the powers of nature. The worship of these almost countless numbers of gods was full of degrading superstitions, forming an environment which its devotees had neither the power nor the disposition to abandon. Abraham's migration first from Ur, with his father Terah and family and later on with Lot from Haran form a new departure in the history of the race. This movement can be accounted for only on the ground of a divine impulsion within the heart life of Abraham, and discloses a conception of Jehovah as the one only true God, spiritual is his nature, of universal dominion omnipotent transcendent, but imminent, moving within and controlling all nature, to be served, obeyed and loved. The migration of Abraham with his wife, Sarah, and Lot his nephew actuated by a divine impulsion is the initial disclosure of God in the life of one man, looking toward the formation of a holy nation, through which God's purpose of redemption was to be wrought out in the fullness of time. This momentous movement of God in human history is an advance to a higher level in man's progress, and the development of a type of character and civilization different from all others.

2. God appears to Abraham as one who has a right to command his movements and determine his destiny. Whatever program Abraham may have forecast for himself, it must be cast aside, and God's program must be acted out. A principle as binding on God's people today as it was upon the old patriarch of Haran.

"Now Jehovah said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house unto the land I will show thee." (Gen. 12:1.) This command was impelling. How God spoke to Abram we are not told, whether by dream or vision, or impulsive movement upon the inner heart life we are left to mere conjecture. God speaks to the inner man leaving no room for doubt. His voice is heard sounding throughout all the secret chambers of the soul. God walks and talks with his own. The command is definite and explicit. It calls for the sacrifice of some of the noblest sentiments of the human heart. The sacrifice of the love of country, love of kindred, affection for and loyalty to the family life, where the tenderest sentiments of the human heart are engendered, fostered and come to fruition, make up the invoice of the first command to the father of the Israelitish nation, and the believing ones of all generations.

This command could not have been otherwise than staggering, had it not been relieved of its drastic requirements by a promise rich in its essence, world-wide and age-long in its scope. "And I will make thee a great nation and I will bless, and make thy name great: and be thou a blessing. In thee shall all the families of the earth be blessed." (Vers. 2-3.) In God's dealings with men, commandment and promise go hand in hand. It is God's way. His promises are as sure as his commands are inexorable. It is interesting to note the content of these promises—they are plural. 1, The ancestor of a great nation; 2, A great name; 3, Be a blessing; 4, In thee shall all the nations of the earth be blessed. These promises appeal to the highest and best aspirations of all right thinking men. They are as laudable as they are universal. It will be noticed, that in the path marked out for Abram, these noble aspirations are wholly unselfish. The life he lives, and the blessings promised are to pass to the good and uplift of others. All values are determined by the service rendered, is a fundamental principle in the life and teaching of our Lord, who came to serve and not be served, and give his life a ransom for many. The response of Abram, to God's command, inspired by the promises, attendant upon it, afford a splendid illustration of the venture of faith. These promises were made real to Abram, because they lay within the vision of his faith, a faith both explicit and implicit. He was not baffled by the seeming impossibilities arising from the normal conditions of human life. Though Sarah had passed the flower of her age, and had never been blessed with the gift and privilege of motherhood Abram's faith did not waver, at the promise that his posterity should grow into a great nation. Though the name and boundaries of the land God promised to give him were withheld for a time, Abram's faith neither paused nor wavered. The promises of God were as real to him as the presence and power of God had been in his heart experiences. He knew God, he believed what God said. His faith triumphed over all difficulties and

was transformed into action. "And Abram took Sarai, his wife, and Lot, his brother's son and all their substance that they had gathered and the souls they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh, and the Canaanite was then in the land. Vers. 4-6.)

The strength of Abraham's character, his commanding personality, and his overmastering influence became evident in this marvelous achievement. To prevail upon so large a household to break away from the comforts of a settled life, and join him in the perils of a journey of a destiny undefined, was an extraordinary accomplishment. The incidents of this journey across the Syrian desert down to Shechem are all passed over without mention. Reaching Shechem, situated near the center of Canaan in a fertile valley stretching out from the foot of Mount Gerezim, he pauses at the oak of Moreh. The expression may mean the teacher's oak or the law-giver's oak. "A tree at which oracular responses were given by some old sage or prophet." The place, doubtless, was a center of religious importance. (See Gen. 35:4; Josh. 24:26.)

3. God's Second Appearance to Abram.—Here at the foot of Mount Gerezim God appears to Abraham the second time and makes known to him that the land of Canaan to which he had come, though occupied by the Canaanites, was the land given him and his seed for an everlasting possession. "And there builded he an altar unto Jehovah." Here at the foot of Ebal and Gerizim in the holy heart of the land, he received from God, the earliest intimation, that this was the destined home of his future seed—the land in search of which he had traveled so far. Under the branches of that sacred tree, which, after looking down on the cruel and impious rites of many more generations, was still to stand, a venerable landmark in the eyes of his conquering descendants, Abram reared his first crude altar to Jehovah on the soil of Canaan. It was his response to God's word, "Unto thy seed will I give this land." It expresses both confidence and gratitude. It was his way of taking the country in possession. It was the first step in that long cleansing of the soil which was ultimately to turn the polluted Canaan into a holy land for God's redeemed people." (Dykes).

Our Lesson now pass over unnoticed some of the most important occurrences in Abraham's life: 1, His removal south to a mountain between Bethel and Hai, where he built an altar; 2, His journey down to Egypt and its attendant circum-

(Continued on page 13)

OLD-TIME RELIGION

How many among the readers of this publication will be one of ten thousand to assist me, an experienced newspaper man, and a Baptist layman, in establishing at Washington, D. C., a new national interdenominational religious paper to be called "OLD-TIME RELIGION", advocating the fundamentals of the old-fashioned Gospel, and opposing the teachings of the religious Modernists, or

by sending me \$1.00 advance at least 25c, for three months? (No Stamps.)

Geo. D. Beason, 1510 E. Capitol St., Washington, D. C.

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60,000 BAPTIST STUDENTS DID NOT ATTEND CHURCH LAST YEAR
Frank E. Burkhalter.

Of the 93,000 Baptist students attending the Baptist and state colleges in the South last year, fully 60,000 of them did not attend church, it is reported by Frank H. Leavell, executive secretary of the Inter-Board Commission on Students Activities, after a thorough survey of the situation.

It is to remedy this situation and save to the local churches and the denomination this valuable life power possessed by this vast army of students that the Inter-Board Commission was organized.

Marked progress in counteracting this situation has already been made, Mr. Leavell reports, and as a means of still further promoting the development and enlistment of the Baptist students in the states of Kentucky, Tennessee, Georgia, Florida, Alabama, Mississippi and Southern Illinois, a conference of the leading Baptist students from the schools of these states will be held at Murfreesboro, Tennessee, Feb. 22-24, when Tennessee College, a Baptist Institution, and the Tennessee State Normal, an institution in which there are many Baptist students, will be hosts to the gathering.

At this conference the Baptist students most interested in the proper development of the spiritual lives of the students generally and their active enlistment in various phases of denominational service will present in round table fashion the problems to be solved; representatives of the Commission will set forth a name and plan of organization for the Baptist students of each school which it is believed will help in accomplishing the purposes to be attained; while a few outstanding men and women of large experience and forceful personalities will bring messages of inspiration calculated to send these leading students back to their institutions with a determination to make themselves count for the most for Christ and his causes.

This is the second year of the Inter-Board Commission's efforts but in spite of the fact that the work is entirely new large results have already been accomplished. Presidents of both the denominational and state institutions, for the most part, have welcomed the new movement gladly in that it seeks to unify all religious effort on the campus along worth while and distinctively denominational lines, the representatives of the state institutions declaring that the best way to conserve the religious life of the students is through an appeal to their loyalty to their own denominations. Some of the state institutions which it was feared would be most indifferent have proved the most cordial in their cooperation in the program of religious development among the students.

And while there are scores of institutions to be visited and organized, the few workers employed by the Commission have reached the majority of them and everywhere a worker has gone there has been a gratifying development in the reli-

gious life among the Baptist students. The work of the Commission is being carried on at an expense for the South as a whole less than some of the states are investing in their own B. Y. P. U. work.

A conference for students west of the Mississippi will be held at Shawnee, Oklahoma, and one for those of the states along the upper Atlantic Coast line will be held at Raleigh, N. C.

SHINSEIKWAN LETTER NO. 9

Fukuoka, Japan, Nov. 17, 1923.
To the Supporters of Newspaper Evangelism,

Dear Friends:

My first word must be one of apology for having allowed six months to elapse since the last letter was sent out.

I can honestly say that it has not been due to idleness: we have been working at full speed during the whole period with the exception of August when things naturally slack off somewhat owing to the extreme heat.

I am glad to be able to report that since we moved to our present quarters we have been left undisturbed. The opposition appears to have completely died down.

The number of new applications from June to October was just over 1,600. As we did not advertise during August, this gives an average of 400 per month for four month's advertising.

During that time the number of members (namely those who pay 5 cents monthly for the privilege of using our Loan Library) has increased by 380, a considerably larger proportion of the applicants than we had formerly. Some friendly critics of Newspaper Evangelism have a suspicion that the work is largely ephemeral, that a very large number of those who apply for tracts do so out of curiosity and that the matter seldom goes further. The fact that during the past five months nearly one out of every four applicants joined the Loan Library is sufficient to show that such a suspicion is groundless. There are now about 700 who are either reading the books or subscribers to our monthly Evangelistic Paper. One is sometimes disappointed that the number of baptisms is not larger, in view of the great number of applicants for tracts. But it is clear that there must be a great deal of valuable preparatory work going on among these 700 readers (not to mention all those who have been members in the past and have, for various reasons discontinued) whose minds are being filled with Christian ideas.

There are many reasons which account for the comparative fewness of baptisms. One is that a majority of our members are in country places where there is no church. The day will come, we hope and believe, when the church will reach out to these people, and then we shall certainly find out the value of the preparatory work which the Shinseikwan is doing. With a view to hastening the coming of this day, I have a plan in mind which I hope

to put into execution as soon as I can raise the funds. It is this. To get a motor-caravan equipped for two or three persons, carry a tent sufficiently large to accommodate 70 to 100 persons, and travel round the districts where our members are located, using the caravan as our inn and the tent as our preaching hall, and staying long enough in each place to get together a little group which will form the nucleus of a church in that locality. My plan is to use existing churches as bases for the circuits, taking the pastor or evangelist of each church with me in rotation, and leaving him to shepherd the sheep thus gathered out. This plan has grown out of my Newspaper Evangelism experience and I see great possibilities in it.

If any one interested in the spread of the Gospel in Japan, and realizing what a valuable crown this would be to the Newspaper work, will send me specially ear-marked contributions, I shall be very thankful.

The sooner I can set about this plan the better (whilst my connections with our members are still warm.)

We continue to have happy evidences that the Spirit of God is using the tracts and books and monthly Evangelistic Paper, the "Shinsei" (New Life.) Here are a few extracts from recent letters:

"Many thanks for the Shinsei through which I have received God's forgiveness and salvation. I am most grateful to you for saving a wandering sinner like me." "Many thanks for six month's Shinsei. I am thankful to tell you that through Christ I have come to know God. I tried other religions but was not satisfied. I cannot tell you how grateful I am for your kindness. The books have helped me very much and solved many difficulties. Henceforth, the Bible shall be my lifelong companion."

A young fellow living near Tokyo wrote to us in July: "In writing to you for the first time I ought to tell you something about myself. When I was 15 my mother died, this was a great blow to me. Later I was taken ill and am in continual distress of mind. Please lead me into the way of salvation." Next he wrote: "Thank you for your letter. My sickness ought to be healed, for I have entrusted all to God. But I am not happy. I don't get on well with my father: he is severe and often hurts our feelings: he is proud and self-satisfied, and fond of liquor." To this I replied, trying to lead his thought away from his father's shortcomings to a realization of his own sins and of the great grace of God. His next letter was quite different in tone, "I have realized how sinful I have been, selfish, contrary and selfwilled. I have also understood something of the Grace of God, in forgiving past sin and renewing the mind. For the first time too I have learnt the meaning of prayer. Please rejoice with me and pray that the mind of Christ Jesus may be in me."

The following two brief letters from a man in the country illustrate the value of the tracts: "I want to escape from the anguish of my past

(Continued on page 15)

IN MEMORIAM

In Memory of C. H. Hellen.

No day has been quite so sad as on the 21st of November, 1923, when Bro. Charlie Hellen was found dead in the woods $\frac{1}{2}$ mile from his home. He left his family that morning in good health to go to work in the woods; did not return at dinner and was found by his dear wife and son cold in death of heart failure. Bro. Hellen was 53 years old, and married Miss Bedie Sumrall, October, 1900, had been a member of Oak Grove Church 7 years and was ever ready to do everything for the progress of the kingdom. He leaves a bereaved wife and 3 children besides a host of relatives to mourn his going from us; his pastor also feels very keenly the loss of his help and presence but we bow in humble submission to the will of the Father in all things for He doeth all things well.

His pastor,
G. W. Nutt.

Brother J. M. Smith

Brother James Madison Smith was born in Monroe county, Georgia, September 23, 1842. He moved to Newton county, Mississippi, in 1859, and to Neshoba county in 1881. Was baptized in Georgia and was a deacon in the Neshoba Baptist church where he was a member when death came, December 1, 1923. He had been married three times, in 1867 to Miss Day, in 1868 to Miss Harriet Smith and in 1879 to Miss Fleta Day, who survives him. Thirteen children were born unto these unions, ten of whom still live. He was buried in Neshoba cemetery December 4, services by the writer, his pastor for the years. Brother Smith was a good, true Christian man, held family prayer and always gave to the needy. May the Lord bless and comfort his bereaved wife and children.

R. L. Breland.

Dr. P. M. Boggan

Dr. P. M. Boggan, born in Butler Count, Ala., October 28th, 1841. Departed this life December, 16, 1923. Came to Miss., when a boy, served through the Civil War, married to Sarah L. Sinclair. To this union ten children were born. Practiced medicine successfully for many years.

Joined the Baptist Church just after the war. His last moments were given to expressions of complete confidence that he would be with the host of redeemed. He was a great man because he lived great principles. His virtues are multiplied in his splendid family.

After services at his old home, the body was carried to Old Fellowship and left to await the resurrection.

His pastor,
L. G. Bassett.

J. Porter Rogers

On Monday night November 12, the noble soul of Bro. J. Porter Rogers, of Pickens, Miss., passed to the home not made with hands in the

land of eternal life.

to the solemnity of the day he was called away from home. Being one of the most successful traveling Cudahy Packing Co. death coming unexpected spending the night in Canton. No one knows the details during his last departure, for his body was found cold when found morning.

He has been a faithful member of the church of Pickens, where he served many, many years.

Twenty-two years ago he married to Miss Ida, who has for these few years been to him a most faithful wife and companion.

Seldom are seen such love and devotion as manifested at her true husband's departure.

The funeral service at the home, the Rev. W. H. Methodist pastor, was attended by this writer.

The respect and love of Pickens and friends scattered over the Southland were manifested in a large attendance at the services and telegrams of sympathy to his bereaved ones.

May the Lord comfort the dear wife and children who have grieved and broken heart.

Mrs. Rodgers.

Rev. J. F. McKinney.

Rev. J. F. McKinney, life on December 1, 1923. His going was entirely unexpected, literally worn him out in the country churches. Practically every one in the Calhoun Barony during the more than 60 years of his ministry.

His going was a loss to the church, community. His noble character, life, and unselfish service greatly missed by all.

He leaves a wife and a number of grandchildren and other constituents and his departure.

(Continued from page 14)
ill-doing: please forgive. "Thanks for the tracts you have read repeatedly. I have deeply realized the power of Faith in my heart."

The next is from a city whose name I do not know. His attending church for the tracts was a constant feature over many times, a light and comfort in the midst of my sadness. Through the message of the powerful love of Christ, he was led to attend church, but he was not a Christian. A "Thank you for the tracts you have read repeatedly. I have deeply realized the power of Faith in my heart."

One is often

and of eternal life and day. To add to the solemnity of such an event, he was called away while absent from home. Being for many years one of the most faithful and successful traveling salesmen for the Cudahy Packing Company, and his death coming unexpected, he was spending the night in a hotel in Canton. No one knows of his struggles during his last hour before his departure, for his temple of clay was cold when found in his bed next morning.

He has been a faithful and consistent member of the Methodist church of Pickens, where he has lived for many, many years.

Twenty-two years ago, he was married to Miss Irene Buford, who has for these few short years been to him a most faithful, kind and loving wife and companion.

Seldom are seen such marks of love and devotion and grief as manifested at her true and gracious husband's departure.

The funeral services were held at the home, the Rev. J. S. Duncan, Methodist pastor, officiating, assisted by this writer.

The respect and love of the people of Pickens and his many, many friends scattered over the state and Southland were manifested by the large attendance at the funeral and letters and telegrams and words of sympathy to his bereaved wife and loved ones.

May the Lord deal kindly with the dear wife and comfort her grieved and broken heart.

Mrs. Rodger's pastor,
LEO B. GOLDEN.

Rev. J. F. McKibben

Rev. J. F. McKibben departed this life on December 18, 1923. His sudden going was expected. He had literally worn himself out pastoring country churches. He has pastored practically every country church in the Calhoun Baptist Association, during the more than 30 years of his ministry.

His going was a distinct loss to the church, community, and county. His noble character, consecrated life, and unselfish service will be greatly missed by all.

He leaves a wife, 10 children, a number of grandchildren, and a host of constituents and friends to mourn his departure. —Cecil H. Ellard.

(Continued from page 14)

ill-doing: please send tracts." "Thanks for the tracts which I have read repeatedly word by word. I have deeply realized my sins and also the power of Faith. Light has broken in on my heart."

The next is from a young man in a city whose employment prevents his attending church. "Many thanks for the tracts which I have read over many times, and which brought light and comfort to me in the midst of my sadness and loneliness, through the message of the wonderful Love of Christ. I am unable to attend church, but want to become a Christian." A few weeks later, "Thank you for the book: I have been deeply convinced of my sins and of God's Grace, and am full of joy and thanksgiving."

One is often disappointed that

early expectations in regard to hopeful applicants are not fulfilled, but occasionally a reminder comes that God is working unknown to us. In September Y. Y. wrote:

My life is dry: I want to be saved and to enter into the life of purity and love. Formerly I denied God's existence, but have come to realize that He is and to yearn after Him. We sent him the usual tracts and the Shinsei month by month, but received no further communication from him. However, later on an application came from a young man in the same locality, with this note, "Y. Y. has been reading your tracts and I notice a great change in him please send them to me too."

How many more are there like this whom we do not hear again but in whose hearts the seed of Eternal Life has been sown? They are known to God.

Needless to say, it is always a joy to hear that our applicants have attached themselves to a church. One writes: "Thank you for the tracts: my sadness has been turned into joy through them. I am full of thankfulness for salvation received through the guidance of the Shinseiwan.

I have begun to attend the Methodist Church in K. Another: "The tracts you sent were a great inspiration. I am now regularly attending the Congregational Church in O."

One of the tracts we sent out is entitled "Christianity and Japanese Nationality" by Col. Oshima of the Japanese army. This has proved most valuable in removing prejudice against Christianity. One man writes: "Till now I have disliked Christianity, thinking it pernicious doctrine, though I knew nothing about it. I applied to you out of curiosity, and was much struck by Col. Oshima's tract which dispelled all my old ideas." Another, "Thanks for the tracts. Hitherto I have thought of Christianity as something pernicious, but have learnt my mistake and the graciousness of Christ, to which my heart responds. Please send me an introduction to the Baptist Church at I., which I hope to attend henceforth."

Every now and then we are given the opportunity of helping men serving prison sentences. Sometime last year, I think it was, a man in prison in Sage, in looking over a piece of newspaper in which some clothes had been wrapped, came across an advertisement by Mr. Hoekje of Kagoshima, and wrote to him. Soon afterwards the man was moved to the Fukuoka prison and put in touch with Mr. Pieters—just about the time he was starting for America. I wrote asking if I might visit him but permission could not be obtained. However, he had a Bible which he studied regularly. A few weeks ago he was released, and at once called at this office. On leaving the prison he received \$200.00 as wages for work done. This he invested in a sewing machine, and is now earning an honest living as a tailor. One of our staff introduced him to the Japan Presbyterian Church in this city, where he met with a loving reception which astonished him. He seems to have truly

received the Grace of God, and to have begun a new life in Christ.

There is thus abundant evidence that Newspaper Evangelism continues to be used and blessed of God.

Let me, in the name of the many hundreds who have heard the Gospel during the past five-months through the Shinseiwan, thank you all for your co-operation and beg that you will not only not slacken your efforts but increase them to the extent of your ability.

Yours faithfully,
F. W. ROWLANDS,
Acting Manager, Shinseiwan.

BROTHER C. W. BARNES APPRECIATED

At the close of services at Calvary church last Sunday the following resolutions were unanimously adopted:

In view of the very efficient and faithful services of our beloved pastor, Brother Barnes, during the past year, and because of his untiring efforts in the upbuilding of our church and Sunday School and other religious works in our community, be it therefore resolved,

That our church, Sunday School and community do hereby extend to Brother Barnes our sincere appreciation for his services with us, and be it further resolved that we follow him with our prayers into his new field of labor as we have not only found in him a strong Christian character, but a young man of true worth and ability, capable of doing great work for the Master.

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A TEXAS BAPTIST POEM

It will be remembered that a year or two ago in a certain section of the great State of Texas oil in great quantities was discovered in what came to be known as the Ranger Field. In the very heart of this field was the little Baptist Church of Merriman and hard by its modest building was a God's Acre in which the ashes of many of their beloved dead reposed. The oil men strenuously and persistently sought to buy this sleeping chamber of the dead. The question of selling was in the hands of the Board of Deacons of the church. A great price was offered and the speculators urgently pressed the Board with their astounding offers. At length, after full and prayerful discussion, the Board declined to sell. Out of this incident grew these verses:

—Religious Herald.

NOT FOR SALE
By Will Farrell

There's a church yard down at Ranger, just an acre, more or less,
Where the south winds kiss the headstones in a lazy, soft caress,
Where the chinaberry shelters all that sleep beneath its shade,
'neath the mounds, grass grown and hidden, 'neath the fresh ones newly made.

Some are there who fought for Texas in the tragic long ago
When the swarthy Santa Anna brought his hordes from Mexico,
There are some who risked the desert when the great red West was young
And whose deeds are still unwritten, seldom told, and seldom sung.

Flowers bloom and die at Ranger in that sacred acre lot—
Jasmine and wild rose linger lest the sleepers be forgot.
Here and there a broken bottle holds a spray of withered bloom,
Buds of colored glass and china brighten up some sombre tomb.
And, above it all, a belfry casts its long, lean shadows down
Like a hand outstretched for silence to the clamor in the town.
When the western dusk has fallen springs a ring of garish light
And the fevered pulse of Progress beating tireless through the night.

And around the quiet church yard and the meeting house beyond
Is a hedge of blackened derricks where the monster drills respond
To the tug of groaning cables as the beams nod to and fro,
Diving deeper—ever deeper—to the treasure far below.
Tanks attest the wealth of Midas, pipe lines strain to hold the flood,
There's a prince's ransom wasted in the sloughs of amber mud.
The cry is, "Give us leases. Every acre means a well."
Crowd the graveyard over yonder. Force the board to lease or sell."

None of old know the answer, when the chairman shook his head,
Gazing past the man of millions at the city of the dead.
"There is room enough in Texas,"—here he waved his palsied hand—
There are countless acres open, and there's oil in every sand.
Why disturb the weary tenants in yon narrow strip of sod?
It's not ours but theirs, the title, vested by the will of God.
We, the Board, have talked it over, pro and con, without avail—
We reject your hundred thousand. Merriman is not for sale."

Down the long sand trails of Texas, when the great red West was young,
Men have fought the savage desert where now thriving towns have sprung,
Where the busy derricks rumble and the drills bite, keen and deep,
Many bones today are bleaching where those martyrs fell asleep.
Yet above the trampled prairie and the oil man's reckless tread
Texas still may flaunt her banner—all her heroes are not dead.
And the Baptist church at Ranger, old and dingy, half decay,
With its belfry shadows falling on its plot of precious clay,
Is a monument eternal on that long, dim Texas trail,
Standing guard above the headstones in a lot that's not for sale.

THE HAUNTED HOUSE
Mrs. Sue Bell Johnson

While I was in New Orleans at the Baptist Bible Institute, I came in contact with a work that greatly interested me. It was Warrington House for down and out men. It is sometimes referred to as the "Haunted House." It is owned by an old man, Mr. Warrington, who is seventy-two years old, and in it there is room for a good many people to sleep. There is a cafe on the ground floor where coffee and toast may be had for three cents, soup and bread for three cents, lunch for ten cents and dinner for fifteen cents. When a man comes there who is cold, and hungry, no questions are asked him about how he came to be in his condition, or what religion he has, but he is taken in and

warmed and fed and put to work making mops. Careful, able persons find out just what the man is fitted to do and they set to work to re-instate him in his former profession, or trade.

The students from the Institute go down on Wednesdays and hold a service for these men, singing the best old gospel songs, and telling the message. Some stories that were told me of Mr. Warrington himself, make me feel that a good many of us have gotten far away from sacrificial service. A great many people send in clothing and the ladies go there and mend up this clothing and sort it out, getting it ready for use. Sometimes when the house was full, Mr. Warrington would take in a hopeless one, who had no where else to sleep and put that one in his own bed, sleeping himself on a

hard palate on the floor. The ladies remonstrated with him and told him at the age of seventy-two, a man could not afford to do that. He agreed not to do it again. Several mornings after that when someone went to clean up his room, the door was locked. Later returning, they found the door still locked, and seeing Mr. Warrington himself in the hall they asked why he could not get in to clean up the room and found that he had in there, a drunken bum, that he had pulled out of a gutter the night before and cleaned up and had given a rest in his own bed. When Mr. Warrington found that he was detected in this conduct, he looked appealingly at the ladies saying, "Please do not blame me," and the one who was telling me the story said "And I surely did not." If simply giving a bed and food to shiftless bums were the only result of this work, we might doubt the wisdom of it, but to everyone whom a bed and food is given, opportunity of work also is given.

The Warrington house mops are handled by the best firms in New Orleans and a great many kinds of work are located for these men.

"In as much as ye did it unto the least of these, ye did it unto me."

SCOBAY

Brother Linton has served us one year. We have called and he has accepted for another year. We who represent the church are well pleased with him and try to pray and encourage him in his work, for we have a powerful adversary. You know whom all Christians have to fight. Brother Linton has been greatly slandered and persecuted, and you know Christ Himself said of some places He could do no mighty works because of unbelief. Brother Linton is a fearless preacher, and doesn't preach in a way to ease the conscience of the wicked, and some resent it and try to have revenge.

We have been rather tardy in sending this defense, but have been so filled with shame, and remorse, we didn't know just what to do. We feel like we have not been doing our duty or the Lord would not suffer our church to experience such a shame, as to have our pastor to suffer such indignities. We hope all Christians who read this, will pray for our church, that we may co-operate more with our pastor, and fulfill our obligations, that we may have a right to expect a blessing on our church.

Respectfully submitted,

By a Committee of Three Women
of the Church.

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